

SOCIAL CHAOS AND THE WAY OUT

BY ALFRED BAKER READ

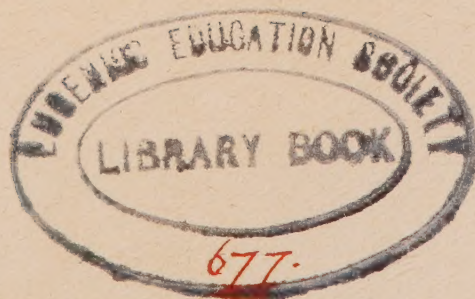


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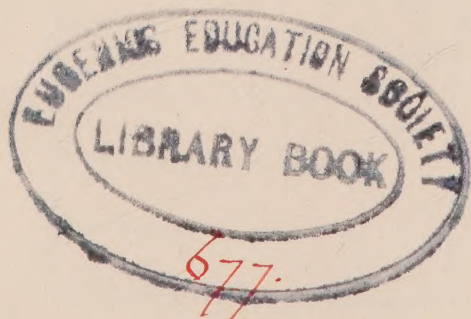
SOCIAL CHAOS

AND

THE WAY OUT

BY

ALFRED BAKER READ



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“ Many conventions are destined to be upset and many standards of pseudo-orthodoxy violated before our society has adapted itself to the new-born forces that are remaking the world of human life and thought.”

Pall Mall Gazette, 28th February 1912.

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PREFACE

I THINK no one will deny that the question which eclipses all others at the present moment, the one which is daily becoming more serious in its demands upon our attention, is the deplorable condition of England.

This book, which is a record of many years of thought and study, is an attempt to throw a new light upon our social chaos, and to offer a possible solution. Though conscious of the fact that as a book it could be greatly improved, I am convinced that the case which I have tried to make out is unassailable.

The work by which I gain my livelihood was imperative; this book has been written entirely in my spare time, "in the way that ants do things, by tireless and regular additions." Therefore I trust the reader will make due allowance for the numerous shortcomings of which I am all too aware.

I confess that I am a complete novice with the pen, and I lay no claim to be considered in the least literary; for, with the exception of a few articles on natural history, I have never yet appeared in print. I despise the so-called *littérateur*; a merely literary man is, to me, an idler, an entertainer, a trifler with the most unimportant details; who ignores the *highest aim* of literature. The importance of an author's message to the world is the only thing that really matters. Matter is everything; manner is the veriest detail. I would rather be the rustic who speaks the truth in uncouth language, than the poet or lady of title who writes *untruth*, drivel, or copy-book philosophy in the most scholarly language. "Only get the thought, and do not silence the peasant because he cannot speak good grammar," says the old art-jargonist, Ruskin.

Truth is of interest to the manly man; it is his poetry. The pursuit of truth is difficult, and often repellent, therefore few know or care much about it: with *untruth* it is not so.

I do not write to please my readers; I write because I feel I have something very definite to say, something of interest to everyone who can read, but pleasurable only to those few who love truth—no matter how unpleasant it may be—before everything else. So I advise the reader if he dislikes ugly truth to put the book down at once and pick up a Browning, a Milton, a Dante, or a Mrs Hemans, as he chooses.

PREFACE

I shall doubtless be accused by many of taking too serious a view of England's condition. Time alone can prove or disprove this. Those of my readers who know by bitter experience (which is the only way of gaining a *true* appreciation of anything) that it is well-nigh impossible to make a living to-day by honest means, will not think that my case is overstated.

All our politicians, our clergy, our newspaper men, shirk the dirty corners in the house of humanity ; I would like to sweep them clean. These corners are not considered " respectable " ; they are unpleasant ; but I maintain that they are as much worthy of our respect as any other of the brighter (to us) portions of God's handiwork.

Imagine a housewife refusing to notice the dust and dirt in her house ! Imagine a judge refusing to hear evidence just because he considered it to be disreputable, low or objectionable !

" For myself I say deliberately, it is better to have a millstone tied round the neck and be thrown into the sea than to share the enterprises of those to whom the world has turned, and will turn, because they minister to its weakness and cover up all the awful realities which it shudders to look at."—HUXLEY.

I have confined myself to Great Britain mainly, though I believe that what I have said is essentially true of every great civilised nation, the yellow races, and many dark races.

I have tried to avoid the use of statistics ; firstly, in order to make the subject as unforbidding as possible ; secondly, because statistics are not intelligible to many people ; thirdly, statistics can often be used to prove that black is white ; and, lastly, there are, I believe, no statistics for most of the facts to which I wish to call attention. Anyway I hope and believe the reader will understand what I have said without the aid of statistics.

I have taken the present social conditions and have shown that they are like a ball of string with which a kitten has been playing, knotted into a maze of disorder. Then I have endeavoured to point out how the knots can be undone, and how the string can, by the use of man's ordinary intelligence, be put into working order again.

I have endeavoured to show—

1. That England is over-populated to an alarming extent ;
2. That nearly all, if not all, the terrible evils which are so much in evidence to-day, are directly due to the great struggle for life due to over-population ;
3. That every one of these evils is bound to grow more serious so long as the cause remains ;

PREFACE

4. That the population of England is being made up mainly of the very worst types which the country produces, and that the best classes are rapidly becoming extinct by living celibate lives, and by the barbarous practice of destroying their children before birth;

5. That all these evils are the direct result of ignorant, sentimental, and even rascally government.

Lastly, I have endeavoured to give a remedy based entirely on common-sense for these great evils.

Throughout the book I use the words God, truth, nature, to mean practically one and the same thing. We know nothing of God except what we have learned from his works, Nature. God is evidenced by certain forms, colours, motions, attractions, developments, etc., all working under definite laws. These laws we find are universal, utterly unbreakable, and are, it is certain, but divisions or sub-laws of one great law; this one great law I call by the name God.

This way, unorthodox as it may be, of regarding God is the only intelligible way of understanding his works. To imagine one power for good and another rival power for evil is like saying that one power makes sunshine, and the other power the shadow; or that one power makes good men, dogs, horses and roses, and another power makes bad men, snakes, mosquitoes, sharks and nettles; that one makes the calm serenity of the summer sea, the other the tempestuous waves which spell disaster to our mariners. So I can see no other way of arriving at just conclusions than by acknowledging One first cause for what *we* regard as good and evil, beauty and ugliness, light and shadow, happiness and misery.

For the purposes of this book I have divided the numerous grades of society in England very roughly into *two* classes (see Fig. 3, p. 130), which I have designated "the best" and "the worst," though they are commonly divided into three. It goes without saying, of course, that there are wastrels among the best classes, just as there are healthy men and fine characters amongst the worst classes.

It goes without saying, also, that there are exceptions to every rule—and there are consequently unimportant exceptions to almost everything I have said. I have not written of giants or dwarfs—for these are exceptions—but of men of average stature. I have not written of great philanthropists, great scoundrels, great geniuses—for these are exceptions—but of men with average human qualities.

Finally, I am unshakably convinced that at some time, be it near or far, the solution I suggest will be accepted universally,

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and acted upon by all really civilised people. I am convinced that my solution is the only panacea for the ills which are at present retarding the development of humanity: men and women who are shackled by adverse circumstances can never progress. I hold that my theory will, in practice, remove these shackles and bring freedom to all: freedom for the wage-slave from his cruel taskmaster; freedom for the middle-class man from the burden of murderous taxation; freedom for the rich man from the menace of socialism; freedom for women of all social grades from the fetters of man-made law.

My warmest thanks are due to many kind friends, amongst them Mr F. R. Henderson, firstly, for his courage in daring to publish such a book as this; secondly, for much sound advice in its production.

ALFRED BAKER READ.

CHELSEA, 1914.

CHAPTER I

THE RIGHT WAY OF REGARDING THE SUBJECT

JUST as there are two ways of looking at a picture, or a beautiful landscape in nature, so there are two ways of looking at humanity and its doings.

There is the near view, which shows us only the brush-work, method and other details of a picture, and there is the distant view, which enables us to form the biggest and most complete mental image of the whole thing before us.

Near View and Distant View.—To study only one aspect of a picture results in incorrect impressions : if the details at ten inches only are studied, the main theme of the picture cannot be appreciated. To properly appreciate the whole of the picture I must see it *from a distance*, and then I know for certain that the details, which before occupied all my attention, are, in reality, just portions of a far larger canvas. And this story of the whole canvas is the important thing to look for and to always bear in mind. The impression of the part is quite subordinate to the impression of the whole. The one is a necessary detail, the other, the sum-total of part impressions.

In regarding the vast picture of humanity, the average man can see only that small portion of it which, like the details in the picture, is just under his nose. He dislikes to walk the necessary distance away from it, which will give him one complete view of the whole picture. Truly, this distance is very great, demanding much more strength and perseverance than the average man possesses, or is allowed by the stress of his daily life to exercise. Therefore, only those who have the strength and the opportunity can cover the great distance ; but in order to get the true impression of the varied picture of humanity this distant view is absolutely necessary. And what an enchanting picture it is to those few who have been fortunate enough to cover the distance ! There before the observer's eyes lie the distant hills, the distant ocean, the great bay, the volcano in action and a glorious dome of sky and cloud, the grandest picture that creation ever painted for the study and delight of mankind.

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Moving Specks.—In this distant picture are to be seen thousands of living things, little, moving specks of different form, colour, size, habits, movements, and so on. Some are called men, others goats, cows, dogs, horses, reptiles, fishes, snails, flies. And there are countless other moving things, and living things which do not move. What are they all doing? Why are they there? are the first questions which occur to the observer.

Man the Master.—The man animal is observed to be by far the most numerous. He appears to have control over the others, and is held in great respect and fear by them; he alone of all others keeps flocks of animals, cows, horses, sheep, dogs, cats, goats, fowls, etc., for his own particular use. He fights in quite a different way from that of the other moving things; all others fight each for himself, while man keeps a great mass of his own fellow-men for the special purpose of killing other masses of men. What for? Why, if they are so “civilised,” do they give such very special attention to the art of killing each other and in such a wholesale, brutal manner too?

The Eternal Cycle.—Our observer next notices that nearly all the animals are of two sexes—male and female; he notices that their young ones arrive as the result of the union of these sexes. He notices that this union is the outcome of a curious attraction of the one sex for the other, but he cannot fathom the mystery of this wonderful attraction. He notices that the same thing goes on, seemingly, for ever—sexual attraction, birth of young, sleep, growth, feeding, fighting, decaying, death; then the story repeats itself. But which came first of all these? This also our observer cannot answer.

He notices that every animal feeds upon some other animal or plant; he notices that every living thing, in order to have food and space to live in, must kill some other living thing. He reflects that, if this were not so, one species would multiply so quickly, and take up so much room, that other species would soon cease to exist.

Superabundance of Man Animals.—He looks again and finds that the man animals are multiplying so quickly that it is certain that many of the others will soon have no chance of existing at all.

Here he turns his attention specially to the vast number of man animals he sees, and asks: “Why is it that these animals have nearly all living creation in their power; why are they so feared? They are not so big and powerful as many others, what then can be the secret of their power?”

Power of Mind over Matter.—Upon inquiry he will find that

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it is because they have a specially and highly developed brain ; that this brain has the unique power of studying and remembering many instances of cause and effect, and making use of these instances whenever it wishes to do so. By its use the man animal can capture and enclose other animals which are daily wanted for food ; he can build houses for shelter from the elements ; he can hurl a weapon through space to kill an enemy, and can do many other wonderful things ; but only because he has this wonderful gift of a highly developed brain.

Man's Self-Importance.—Now let our observer come near to the picture of humanity and see the details which he could not see from a distance.

He is at once struck by the fact that these moving specks, which appeared like ants or mites, all of the same size and of quite equal importance, are, amongst themselves, ridiculously important little mites. In fact, he finds it hard to believe that they are the same kind of animals which at a distance looked such specks : so aloof, so proud, so conceited are they of their important little selves. One is a king, and his female is a queen, and their young are called princes and princesses ; one is a lord and his female a lady, and their young are called honourables ; all in pairs : a marquis and his marchioness, a knight and his lady, a mayor and his mayoress ; and so on. Other very important little mites are generals (each with a female partner, with no definite title), who lead masses of mites to kill other masses of mites ; and admirals, who are sea generals.

Human Mites.—There are some very important little mites called clergy, who spread abroad a lot of pernicious falsehood, and teach of a place called heaven, where the good mites go after death, and of a place called hell, where the wicked ones go. Some of these clergy mites, the lucky ones, are called “ Right reverend fathers in God,” and they live in sumptuous palaces. Others are called “ poor curates,” and they live in pinched lodgings.

Then there are ignorant but most self-important little mites called politicians, who strive for self-aggrandisement and call themselves the lawmakers for the rest of the mite community. There are judges and magistrates, who, with a fair knowledge of man-made law but not of moral justice, take it on themselves to punish the wrong-doers. There is the variety of mite known as the big commercial man, who is in the lucky position of being able to make thousands of his brother mites work to bring him wealth and luxury, giving them in return for their labours hardly enough to live upon. And so on : distinguished mites and nonentity mites galore.

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After observing these near details our observer would compare them with the view he had of humanity from a distance and, even against his will, he must come to the conclusion that the details are the utmost passing trifles when compared with the grandeur of the distant and more comprehensive view. He is convinced that the thing that is of real importance in the eyes of God—the thing which really matters to humanity—is the race and not a few slightly differentiated individuals only, however self-important. Our observer would be convinced that mankind is the all-important study for man : that kings, queens, lords, ladies, clergy, judges, generals, admirals are the merest details in the picture of humanity, and that they should serve, in the whole scheme of humanity's welfare, a definite purpose ; and that purpose should be the maintenance of the comfort and happiness of mankind throughout the world.

Our observer would say to himself : " There is something very much amiss with the man animals : they rule themselves in a most ridiculous fashion. All the other animals are happy and free, while the man animals possess only one free and happy man to every hundred who are veritable slaves. I see no parallel to this in any of the other kinds of animals at all. The ant animals possess slaves, but they are only slaves in name, for each ant is free to do what it will, while the man animals who call themselves free are in reality slaves. What ails the man animals that there is so much misery amongst their overwhelming numbers ? "

What the Telescope tells us.—Most of us have looked through a telescope at the stars ; and we have formed as a result a vague notion of the immensity of space, of the innumerable number of heavenly bodies, of the infinite time that all these have been running their courses. Any man who has done so, if he has any imagination or veneration for God's wonders, has felt that man is and must be of no more importance in His sight than a crowd of mites jostling each other in the corner of a Stilton cheese, or the crowd of flies buzzing around a dead rat's body. He feels that, just as in his own esteem the cheese mites and the flies are of absolutely no account, so probably in God's sight is a mass of human beings, much less one solitary human mite. Men, mites and flies are specks upon a speck in endless space and in endless time ; for the earth is but a speck. Mites are specks to our ordinary vision and giants under a microscope, while men are no bigger specks, when seen at a distance, though very important animals when regarded at close quarters. The point of view is everything ; the view of a map of the world is of far greater importance, when considering

THE RIGHT WAY OF REGARDING THE SUBJECT

world-wide affairs, than is a plan of one's own house or village, and this is what the average man's mind is generally conscious of when considering these great matters.

Social Problems must be viewed from a Distance.—So I ask the reader to keep this all-important distant view of the picture of mankind *always before him*, whenever he gives thought to the parlous condition of his fellow-mites in England to-day ; also while he is reading this book.

I would urge the reader to avoid the all too common pitfall of a near and distorted view of crime, poverty, wealth, warfare, peace, social position, capital and labour, or any other mere portion of the picture of humanity ; for any of these phases, if viewed by itself, comes to be regarded as the whole picture, and this error is mainly what has led England into the morass she is now in. When studying a human individual, it would be foolish to keep one's attention on his collar, or his teeth, or his boots ; one must study his whole physical and spiritual self, his daily actions and all his surroundings. And in such a way should we regard the whole nation of individuals.

So, for example, to look at a beggar and keep the attention on his immediate poverty only, and to act on this one aspect, is not worthy of a thinking man. The beggar is almost without exception a congenital ne'er-do-well, a parasite on the hard workers of the community, and like a murderer is a menace to everyone around him ; a thinking man would not waste his pity or his pence on such a man. To understand and deal properly with beggary is impossible without much inquiry into and study of the whole social fabric of which beggary is merely a part. The correctness or incorrectness of the point of view makes all the difference. So it is with murder. Who, for instance, would think of hanging a soldier for killing one of the enemy's soldiers ? Yet at other times we hang a man for killing another, and call him a murderer ! Again, when we see parents neglecting their children, it is foolishness to say at once (as we do) : " Oh ! you must be punished for your cruelty and neglect," and then, without further demur, inflict some cruel and useless punishment on the parents. Why not ask the fairly obvious question : " What causes these human parents to neglect their offspring, when no other animals who are parents are guilty of such an unnatural offence ? Surely there is a reason : then let us find it out " ; and in finding it out we must take a wide, distant view of humanity, and spare no pains in searching everywhere for the stern truth. To act upon first impulse is childish, unreasonable and unjust.

Obvious and Obscure.—Any man, woman or child can see the

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obvious, the object or aspect of an object immediately before one's eyes ; but very few men can see the obscure and correct relationship of one object with another so as to make one complete harmony. In the art of painting it is notorious that to paint the obvious aspect of nature is fairly easy. Any school-girl can see this aspect (*e.g.* vermilion for a soldier's coat), but to see the large and small details as one great harmony of colour and tone throughout is only possible after a long and arduous study of nature's visual aspect ; very few artists ever reach perfection in this accuracy of vision. " Every man that can paint at all can execute individual parts, but to keep these parts in due subordination as relative to a whole, requires a comprehensive view of the art that more strongly implies genius than perhaps any quality whatever " (Sir JOSHUA REYNOLDS).

Therefore I urge this careful analysis of the obvious and obscure aspects of the nation's life to-day.

CHAPTER II

GENERAL ASPECT OF ENGLAND TO-DAY

Over-Population.—I will now go rapidly through the main features of present-day conditions in England and endeavour to show that there is not one of the serious afflictions under which our once proud England is labouring which is not directly due to over-population ; and this over-population is in its turn almost entirely due to the ignorance or the wilful selfishness of those who have taken or are now taking upon themselves the task of making our country's laws, laws which are intended to order and keep in order the movements of a great nation like the British.

This ignorance is to a large extent due to a system of education which is almost useless because it is so sadly behind the times : and to the distorted outlook on human affairs for which the pernicious teaching and superstition of the clergy are responsible. Of this I treat later.

A Dying Giant and his Quack Doctors.—It is obvious to many of the people of England that their country is rapidly going downhill. It is obvious to some that she is, as it were, a dying giant, dying at the hands of lawmakers who, like impudent quack doctors, are utterly ignorant of the serious complaint from which the patient is suffering.

Some of these quacks waste the giant's time and money in planning towns where folks who are suffering from low wages or unemployment may live in happiness and comfort—as if the mere alteration in the plan of a town or the design of a house could make it easier for a man to pay his rent, to buy food, clothes and other necessities of life !

Other quacks are trying to turn the world-wide state of poverty into one of wealth, by robbing the best citizens to provide pensions for the worst—or robbing one section of the community to provide insurance against illness of the other section—instead of going to the root of these evils, and doing away altogether with *the necessity for* pensions or for insurance against illness. They cannot see that if a man has proper wages he will not need a pension, for he can save money ; if he has proper wages he will gladly pay the expenses of his own

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illness. Get him good wages, and leave the rest to him ; for he will see to his own wants far better than the State can ever do.

Others of these quacks say : “ His picture galleries want re-arranging ; buy him another fabulous-priced old master : the statues in his streets are hideous ; make them more beautiful and he will soon come round : he wants a museum of old prints, old china and armour : he wants a library ; get him these, then he’ll recover : his children are not educated ; educate them and he’ll recover : he wants fresh air ; get him a park, that will put him right : he wants music in his parks ; get him a band, that will cure him.”

Not one of these quack doctors can see that, if the giant’s *chief* ailment can be cured, he will, after recovery, educate his own children, he will look after his own pictures, his hideous statues, his libraries and museums, his parks and park bands, his own town planning, his own insurance, his own old age. And while the quacks are wasting the giant’s money and time in temporarily patching up a host of minor evils, the giant is slowly dying of serious, deep-seated complications. Everywhere are to be seen open running sores, which should sufficiently indicate to these quacks that the giant’s ailment is of a far more serious nature than the minor complaints which they are trying to put right.

Giant’s Illness diagnosed.—On the footpaths in the West End ; in the foul slums of our big towns ; in the workhouses, prisons and asylums are to be seen these running sores, ever growing more malignant. In the best homes of England a murderous canker is eating at her vitals, while on the Thames Embankment, outside the very doors of the House where these quacks waste the giant’s substance in their struggle for social position and wealth, is to be seen, on any night, a sore so malignant that even the most purblind quack ought to be struck by its significance. But no ! his sores are barely noticed, his cries of agony are almost unheeded. No attempt is made to solve the great problem of his dangerous condition, for the quacks have each a private axe to grind and this is of far more importance than the giant’s welfare. So they educate the worst of his children ; they spend huge bags of his money in useless pictures for his museums, useless libraries, expensive parks, unnecessary bands, and help themselves and their friends wholesale to his banking account.

Meanwhile the giant is dying ; are his struggles, his cries and his great restlessness signs that the end is near ? Who can say ?

GENERAL ASPECT OF ENGLAND TO-DAY

Universal Unrest and Poverty.—To speak very generally it cannot be denied that throughout England, in fact throughout all Christian civilisations, there is a terrible state of unrest in all grades of society. So abnormal, so great is this unrest that our daily newspapers are full of it ; it is almost impossible to pick up a paper without seeing some reference to the increasing stress and competition for life. It is rapidly approaching a stage when the word “panic” will describe the state of affairs better than mere “stress.” There is enough evidence of the acuteness of the stress to merit the use of the word “panic” even now, in many quarters of English life. Never, it is safe to say, was there such widespread sordid poverty in England as there is to-day.

Everywhere one goes one sees poverty—poverty-stricken men and women ; ill-clad, ill-fed, dirty children throng our streets ; while the number of “well-to-do” men, women and children one sees is almost a negligible quantity.

And of those who are *apparently* well-to-do, how many are so in reality ? Very, very few. For most of them wear the anxious faces and walk with the hurried steps of those who, at least, fear starvation ; and many of them carry the bulk of their earthly possessions on their backs.

Too Many Sheep in a Field.—Does it not stand to reason that if I have a field of fixed area and grazing capacity and I am ever increasing the number of sheep upon it, either the field becomes too small for the sheep, or the sheep too numerous for the field ? This cannot be denied. Very good. Then what must I do ? I must either buy another field or reduce the number of my sheep. It is certain that my limited land will only support a limited number of sheep and no more ; if I disregard the inevitableness of this most obvious natural law, disaster is sure to follow.

Caterpillar Panic.—Those of my readers who have reared caterpillars, and have forgotten to feed them for a day, will remember, on going to the cage next day, the frenzied rushing to and fro of the poor hungry creatures in search of food. This is a caterpillar panic, resulting from having too little food for too many feeders. It is a matter of life and death ; all struggles are. Every living animal and plant, being forced by Nature, must look after its own welfare, and this is commonly called selfishness. Our stress and competition to-day are really a very widespread panic in embryo : there is much food, but we see that the comparatively few brainy ones, or lucky ones, have it nearly all, while the others less favoured are rushing about half starved, to find some for themselves.

Poverty and Panic.—So, with my sheep, I should expect a

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panic as the grass began to get shorter and scarcer, and I know that if my brain did not foresee the panic, and arrange beforehand to prevent it, the sheep would be powerless to help themselves. I am their lawmaker, and after first studying thoroughly their habits I make laws which they can obey and by which my whole flock shall benefit.

Impossible Laws.—Our lawmakers have made in the past, and are making to-day, laws which the members of the community *cannot* naturally obey, it is physically *impossible* to obey them—and herein lies the cause of the incipient panic (revolution) we see in England to-day.

How, for instance, can a man who earns thirty shillings per week, or perhaps nothing, maintain decently a family of six, eight or ten children? Yet we punish him if “he breaks the law” by neglecting his children! How can a worthy labourer refrain from becoming a thief when, no matter how hard he may try, he cannot find work? Yet we punish him because his God-given nature rebels against the cruel conditions of life to-day. And these conditions are made entirely by the ignorance of our legislators, England’s State quack doctors.

CHAPTER III

WHAT IS A MAN ?

IN order to diagnose a nation's condition it is necessary to understand something of the physical and mental anatomy of the individuals of which that nation is composed. Therefore let us rapidly analyse a human being.

What is a man ? What do we know about him ? We know that he is a four-limbed, warm-blooded animal, that he is the son of his parents, that he grows up ; that he has likes and dislikes ; that he can see, hear, feel, taste, smell ; that he can move about, breathe ; that he must eat, drink, sleep, fight and work in order to live. He washes, dresses, loves, marries, rears children, grows old and dies.

Man's Functions.—What is man here for ? This we cannot answer ; for we do not know. We know that his main functions are to eat, and sleep, to win one of the opposite sex, have children, rear them, and then die. This is all that any other animal has to do, so far as we know ; and man, so far as we know, has no other function.

I am aware that religious folk will dislike this statement and will endeavour to gainsay it by repeating something which, according to the part of the world they come from, they may happen to have been told is " true." However, if we remember the comparative unimportance of the cheese-mite in *our* eyes, and the probably equal unimportance of human mites in God's sight, we cannot fail to see that the main functions of both are absolutely the same. I do not worry the reader about the countless creeds of the cheese-mites, neither shall I about those of the human mites.

Contradictory Creeds.—I do not propose to go into the merits of a Chinaman's, a Zulu's, a Maori's or an Indian's beliefs, nor yet the merits of a Wesleyan's or a Plymouth Brother's, or a Roman Catholic's belief. So let us confine ourselves to what we *know* ; it is more than enough for any honest man to burden his mind with, without worrying about any one or two of the thousands of contradictory creeds believed in by mankind. It is, I hope, enough for my present purpose to say that man is here to live, to perpetuate his kind, and then to die. Subordinate

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to these two headings is every other phase of the life of the human mite.

Let us examine the first one and see what a man does in order to live, and later on we will see what he does to win the love and esteem of the other sex.

Man's Good Nature v. his Bad Nature.—Before doing so, however, let me lay stress upon a very important point : about human nature in general. I have spoken in many places of man as if he were entirely selfish, a tyrant, a scoundrel, a robber, everywhere on the look-out to do himself good and his neighbour harm. I am well aware that in truth this is not the case, for man has as much power in him for good as he has for evil. He is an animal and, like a cat, purrs when he is pleased and, like a cat again, he fights when he has to defend his rights. If he is prosperous and his wealth not threatened he will willingly throw much of it to his poorer fellow-men ; but if conditions are pinched he will become mean and close-fisted. No one is more convinced than I am that man would show his gentle, loving side to his neighbour, would be kind, charitable, good, if the great stress of life did not force him to be otherwise. Therefore, seeing that life to-day is, generally speaking, anything but a matter to purr over, it stands to reason that we see him (except the fortunate few) fighting for his rights, his life, as every normal animal is bound to do. Thus we see that instead of behaving as the favoured animal, with the power to do the most good, he is forced by his circumstances to do more harm than any other of God's creatures. And besides fighting bitterly *against his own countrymen* for a livelihood, we also see that he keeps a big army and a colossal fleet with which to greet his neighbours across the sea ; whereas, if conditions allowed him, he would, and far sooner I believe, send presents of gold, frankincense and myrrh as a token of friendship.

CHAPTER IV

WORK

Necessity for Work.—Since man must live, since food does not drop into his mouth and since a house does not spring up suddenly to provide him with shelter, it follows that he must get up and find them. Every other animal does the same, and why should the man animal be an exception? Beasts, birds, reptiles, fishes, insects wage a ceaseless war with each other for life's necessities, even the flowers and trees have to fight for their livelihood. Every living thing is provided with a special apparatus to serve this end; it must move about in search of food, it must when necessary kill its food, it must eat it, it must assimilate some parts and reject others.

Early Work and Modern Work.—Early man hunted for his animal food and cultivated his vegetable food; each man for his own family. As the population grew, these simple methods gave way to more advanced methods, to division of labour (specialisation), to exchange of kind, leading eventually to a money value being put on all life's necessities and luxuries. And now to-day, with its teeming millions of human animals, this specialised specialisation, this hundred times subdivided division of labour, though still called work, is changed into a maze of such appalling intricacy that to know even a branch of it is the work of a lifetime. Work is man's first duty; it is every man's first obligation to exert himself for his own sustenance and for the sustenance of his wife and family.

What Work is.—What is work? Work is energy expended because a man is obliged to exert himself, because idleness would mean starvation, or because idleness would never make him famous or advance him socially. It is a truism in psychology¹ that a man will not work for nothing, thus we find that when a man has all his worldly necessities provided for him he will not work. He will expend energy so long as his exertion is purely pleasurable; but when it ceases to be pleasurable, when it begins to be irksome, he will instantly throw it up.

¹ "Attention," says Professor James, "may be either (a) passive, involuntary, effortless; or (b) active and voluntary. Voluntary attention is always derived; *we never make an effort to attend to an object except for the sake of some remote interest which the effort will serve.*"

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Work and Pleasure.—Work is irksome exertion, pleasure is pleasurable exertion, and the distinction between the exertion of the man who *must* work and the exertion of the *amateur* cannot be too clearly borne in mind. It is one thing to spread the cloth, boil the kettle, and lay the cups and saucers at a picnic in the woods, to go for a nice country walk, a row on the river or to go for a day's fishing ; this is the amateur's exertion ; but it is quite another thing to be a servant girl, a country postman, a ferryman or a fisherman, compelled to exert themselves day in, day out, in order to live.

Worker and Amateur.—The rich man—unless he be ambitious—will never work ; he has nothing to work for, just like our domestic fowls who have forgotten how to fly because there is nothing to fly for ; and, like them again, he believes in spending his time in pursuing the pleasures of life only. And, after all, can he be blamed ?

Work and Ambition.—I deal elsewhere with the enormous amount of energy which ambitious men and women will exert in order to win fame—*i.e.* the applause, the esteem, the good comment or the love of their fellows. But such exertion is always made in the hope of getting some reward. Thus : it is one thing to run a hundred yards for the love of it and quite another thing to run in a ten-mile race for the honour of gaining a gold cup and great kudos from all one's friends, plus the equal delight at the envy of one's enemies.

Goodness for Reward.—Even the nun, the monk, the old-fashioned divines, the ardent modern church worker and many charitable and religious men and women are only so because they hope by their exertions to win a happier life in the next world. The Bible mentions numerous rewards in heaven for goodness on this earth, and in my opinion nearly all charity and philanthropy are the outcome of a desire to win either (1) esteem, honour, fame, kudos, on this earth ; or (2) a happy future when life on earth is finished.

It is one of Nature's first laws that living things thrive and progress in proportion as they do what it pays them best to do. The virtuous woman is virtuous—though she will probably not take a view big enough to cause her to confess it—because it pays her to be virtuous. The virtuous woman is preferred by the male sex before a non-virtuous woman and she is virtuous because she hopes that her virtue will one day be rewarded by honourable marriage.

We have seen that work is irk, irk is inconvenience, and just as a man will not work for nothing so he will not put himself to any inconvenience unless it be with the object of deriving some

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benefit. A normal man will not starve himself for no purpose whatever, he will not wait a long time on a railway platform for nothing, will not take objectionable medicines for nothing, will not keep himself from the society of women for nothing; neither will a woman remain virtuous when she knows that her virtue will most probably not be repaid.

Reward withheld.—The broken-hearted man is the man who has worked hard for some reward and failed; who has worked and failed again and again to get the reward until his spirit is weak, his desire to exert himself vanished, his heart broken, his hopes of reward gone.

To sum up, all exertion is made in order to gain (1) life's necessities; (2) fame, love, credit, renown, esteem, and even a smile; or (3) for the love of it. And work only results as a combination of at least two of these. The third, by itself, though an intensely powerful driving power, *while it lasts*, is, as an urging force, so soon tired that it never results in work that is worth the name: it produces the rightly despised amateur only.

Driving Power of Modern Stress.—And when we see men and women rushing and tearing about to-day in a never-ending state of strenuous exertion, we must remember that they are making such exertion in the hope of some gain to themselves; that they are not doing it for nothing, nor for the mere love of exertion. Something is urging them to it. Yes; and this something is not the free will of the individual; far from it; it is the oppressing driving-power of the very severe conditions of modern times. It is a compulsory fight for life—with the only alternatives—starvation and death; or a compulsory fight for social distinction, with only one alternative—viz. being an unnoticed nonentity. All men and women fear poverty, all men and women dread being nonentities; therefore their exertions to avoid these evils are great; and the exertion is great, in proportion as the compulsion is great.

CHAPTER V

FIGHT FOR A LIVELIHOOD

MAN is given his four limbs and his five senses in order that he may move about to seek food and provide shelter for himself and his family. But the days when men used mainly their arms and legs for getting life's necessities are long gone by. To-day, through ever-increasing population and ever-increasing struggle, some men have to use their brains far more than their arms, while others with less brains have still to use their limbs in order to gain a livelihood.

Brains v. Limbs.—The brainy man of the past said to the brainless man : “ I know where there is some food and treasure and I'll tell you where to go for it, and show you how to get it. You must go and get it, bring it to me, and I'll pay you as little as I can for doing so.” And the brainless man was forced to obey, to use his hands and legs or, probably, starve. Or the wealthy man said to the poor man : “ Oh, you are poor, are you ? And you want some of my wealth to live on ? Very well, just do so and so for me, and I'll pay you as little as I can for your trouble.” In short, through having wealth he was able to dictate terms to the needy man, who, unless he accepted them, had to starve.

This simple method of earning a livelihood is the origin and principle of modern business ; it is now through long years of ever-increasing competition changed into an appallingly complex system of wheels within wheels, and is commonly called business, commerce, finance, trade, and so on.

Fight for Money.—The primitive giving and exchanging of kind (*i.e.* actual food, clothes, property) have long been changed to giving their values in money or hard cash, and so to-day the fight for life's necessities is merely a fight for money. Every man must “ hustle ”—this being a new word coined to fit a new set of conditions—or his chance of living is small indeed.

Greatest Struggle for Money ever known.—This century has seen business methods run to a far finer art than at any other period of the world's history. Never has the world seen such cunning devices for saving time, labour and money, all resultant upon the ever-increasing necessity to overcome rivals. Never has

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the world seen such harsh, cruel taskmasters or such sweated slaves ; both master and slave proud of the empty boast that they are free-born citizens of a free country, yet both forced to strain every brain cell and muscle fibre to get as much of this world's goods as possible. "Live and let live," is now changed to "Live." In short, "I must live first, before I can think of you or anyone else."

Everywhere the Ten Commandments are quickly becoming obsolete, and their place is being taken by the now famous 11th and 12th Commandments—viz. "Do unto your neighbour as he would do unto you, but do it first," and "Mind you don't get found out." Our business world is made up of men whose rising thoughts are : "Whom can I get the better of to-day ? Whom can I legally rob ?"—whose moods on going to bed are cheerful or sad according as they have robbed or been robbed. Sharp trickery, meanness, falsehood, dishonest dealing, brain-picking, fee-snatching, patent-snatching, penny-catching, sweating, time-serving, blood-sucking, throat-cutting, "get-rich-quick" methods are the almost universal order of the day. "Get business (money) by all means, fair or foul ; but endeavour to do it legally, or, if you think you can dodge the law, do it illegally ; but get money." This is the motto of to-day ; and it is difficult to say exactly where business ceases to be legal and where it becomes illegal. Legal knavery is often highly respected, and the knave is showered with honour and glory, while the illegal knave, when caught, is put into gaol. The legal knave is called "smart," and applauded for his smartness, while the illegal knave is called a criminal and is treated as such.

The Battle of Posters.—Look at the shrieking posters on our walls, at the shrieking advertisements in our daily, weekly and monthly papers ! You cannot fail to be struck by the fact that each one is trying to outshine the other in attractiveness. "Look at me and ignore the others" is what every poster says. Advertisement is life in the business world ; to cease advertising is to court annihilation, as many big firms have found by experience. If a man has goods to sell, no matter what their quality may be, he must plaster notices everywhere to inform the public that he is alive and wants their money in exchange for *his* goods and his goods only. "Come to *me*," says the advertiser, "for *my* goods ; for goodness' sake don't go to anyone else. *I* must live, and to blazes with the others, for they are my greatest enemies and will ruin me if I don't ruin them, so I must try to ruin them first." The poster is quite a recent form of getting business, and its arrival and rapid increase are the

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outcome of a condition of life which is so keen that a man of a hundred years ago would hardly conceive possible. In fact he would be dumbfounded at the elaborate ins and outs of the whole business world of to-day.

Battle of England.—The struggle is universal : in the world of art it is bitterly keen : pictures are painted by the gross. Artists who illustrate our magazines have so undersold each other that the few who are making a decent living can be counted on the fingers. Painters of pictures are for ever forming new societies in order to call attention to their work. "One-man-shows" are at present the fashion, because by this means greater attention is called to the individual artist's work.

Art critics are for ever rushing about in the hope of finding a new genius and, by writing him up, calling attention to their own exceptional perspicacity in being the first to detect real merit ! Books, magazines and periodicals are turned out by the thousand, and new periodicals are continually announced. Struggling men and women journalists write one novel after another in quick succession, hoping to make a "hit" with at least one of them. In the art of dressmaking and hat-trimming the extreme rapidity with which fashions change is almost ludicrous. Whereas years ago a good silk dress lasted nearly a lifetime, now it is worn for a week or two and cast aside. Music-hall artists are at their wits' end to find something new with which to entertain their audiences. Even the rival religious societies are continually reforming and renaming new societies in order not to be second to those of some other religious denominations. The churches vie with each other as to the number of their congregations, number of confirmation candidates, amount of collections, attractive appearance of interior and exterior, organ recitals, music, quality of lighting, heating, festive decorations, and so on. Briefly, fierce struggling is the order of the day everywhere throughout England.

To the average Londoner the turmoil of the world's greatest city is taken as a matter of course ; he never knew it otherwise. Nor does he stop to think what it once was or what will, before long, be its terrible end. But the oldest inhabitants who have seen it progress are amazed at the rapidity with which London now moves and they are fully justified in asking : "To what end is all this increasing mad rush ?"

1813 and 1913.—I sometimes try to picture to myself what a man of a hundred years ago would think if he could suddenly come to earth to spend a day in London. He would stand aghast, wondering what it all meant. He would be convinced that the Jews were right after all in expecting a Messiah, and that

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every Englishman and many foreigners had come to London specially to greet Him ; this is almost certainly how he would account for the enormous crowds in the streets. He would be as much appalled by the marvels of our present-day civilisation as he would be at the price we pay for these marvels. The widespread sordid poverty, the ill-health, the unemployment, the crime, the greed, the universal ill-will would seem to him a terribly dear price to pay for marvels which only a comparatively small percentage of individuals can avail themselves of.

He would soliloquise in some such way as this : What, it is not the Messiah after all ? Then what do the folks fear ?—a plague, an earthquake, or some other terrible calamity ? Why do they rush about so ? Why don't they walk more quietly ? Why are their faces so determined and anxious ? Why is there nobody laughing ? Why are there so many ill-clad, dirty, starved-looking men, women and children about the streets ? Surely three-fourths of the vast crowds are paupers, for I notice that the very small portion of the crowd which appears to be thriving is confined to a few streets in the heart of the City and a few in the West End. And the wealth in these few streets seems to be unlimited. And why are the women jostling about amongst the men ? They seem to be doing just the same as the men. Who looks after their homes and their children ? What, the women are not married ? Are they just fighting for money like the men ? What does it all mean ? And what do all the huge gold letters mean over the shops ? Are the people nearly blind that these letters have to be so enormous ? What huge sheets of glass in the shops ! What gloriously smooth wide roads ! What a dense network of wires overhead ! Whatever can be the use of them ? Why are there no men pommelling each other with fists or sticks in the streets as they used to do ? Who are those quaint fellows in blue wearing helmets ? And are all these crowds only here in the daytime ? I see them all rushing away from London after their work is done. Look how they scramble to get into those huge horseless omnibuses ! Look how they stream down those stairs to those suffocating railways which run under the ground ! And does this inrush and outrush go on day after day ? Whatever for ? Whatever for ?

The Business Man.—*John Bull* (25th June 1910) describes the business man and the business world of to-day very accurately in these words :

“The business man is always on the alert ; he knows that the slightest mistake will be taken advantage of by eager rivals. The

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rapidity of communication, the post, the telegraph, the telephone, have brought an element of whirlwind into the prosecution of all avocations. All the great inventions of the last century have enormously complicated life. A man can do ten times the amount of business to-day that his grandfather could, and is really no better off, since the value of money has been gradually falling with the increased facilities for making it. A man who makes fifty thousand pounds now is no better off than the man who made ten thousand a hundred years ago, and expends five times the amount of energy and work. There is no rest nowadays for the business man.

“In the old times, when the mails came in once a week or every three days, there were constant lulls in the tide of affairs; now there is a post every hour, telegrams are constantly pouring in and the telephone bell is constantly ringing. Every batch of letters, every wire, every call requires immediate attention, often immediate decision on points involving considerable interests. To this constant irritation of emergency, to the multitudinous cares of many concerns, must be added the weight of responsibility to others, for each enterprise involves the lives and fortunes of many men and women. There is hardly time during business hours to snatch a hasty meal. In our crowded cities the business man can no longer live at or near his office or establishment; he has a family, requires a large house, good air for the children, so lives out of town, and night and morning has to hurry to catch his train, and is whirled from and to his home, above or below ground. There is no sight more pitiable to the casual onlooker than the inside of a metropolitan station between eight and ten in the morning and five and six in the evening. It is a pandemonium in which human beings rush wildly about, elbowing each other, eager and excited, to all appearances demented, and they are possibly so, temporarily. ‘Time is money’ is the motto ever present in their minds. By the time he is forty-five his business is flourishing, and his health ruined.”

And while the present system of legislation prevails, this rush must get ever faster and faster, worse and worse, until the climax comes. For it cannot go on increasing indefinitely any more than can the beats of a man’s heart. There is a limit and an end to everything.

Having dealt with the struggle for money I will proceed in the next chapter to give an outline of the less obvious, but equally terrible, rivalry which is daily going on to win love, kudos, distinction, honour, fame, titles, social rank, and so on.

CHAPTER VI

AMBITION

Desire to be Noticed.—Ambition is an ineradicable desire to have all eyes upon oneself, to be the envy of one's circle of friends ; to be the talk of the village ; the man of the moment ; the hero of the hour ; the pride of a nation. A desire to appear more conspicuous, more clever, more learned, more wealthy, better looking, better dressed, than one's fellows. It is an instinctive desire, an inborn habit, which is the outcome of millions of years of striving to show one's superiority over rivals in order to win one of the opposite sex.

“ A man's social me (or self) is the recognition which he gets from his mates. We are not only gregarious animals, liking to be in sight of our fellows, but we have an innate propensity to get ourselves noticed, and noticed favourably, by our kind. No more fiendish punishment could be devised, were such a thing physically possible, than that one should be turned loose in society, and remain absolutely unnoticed by all the members thereof. If no one turned round when we entered, answered when we spoke, or minded what we did, but if every person we met ‘cut us dead,’ and acted as if we were non-existing things, a kind of rage and impotent despair would ere long well up in us, from which the cruellest bodily tortures would be a relief ; for these would make us feel that, however bad might be our plight, we had not sunk to such a depth as to be unworthy of attention at all ” (Professor JAMES, of Harvard).

Advertisement is Success in Private Life.—This desire to be noticed is not a vice, though it is invariably treated cynically unless it be a *high form* of ambition. Rather is it a virtue, which has resulted in elevating and advancing individuals, families, tribes and nations. Therefore I hope the reader will bear in mind that the desire to be noticed is as natural as the desires for food, drink and sleep. It is *universal*, and *ever present* in some form, in every human being. Just as advertisement is life in the business world, so is it life in the social world : it is just as necessary in the one as in the other.

I may say that I go into these details at some length because I am sure that the terrible strength of ambition is not generally

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realised. It is realised only when it is very obvious, as in the case of Napoleon or Cardinal Wolsey, but never as a great driving power in every man, woman and child. Let me here say that every one of the instances which I am going to give has, as its main motive power, the regard for opinion of others. In every case the driving power is an unexpressed and, most frequently, unconscious thought, such as :

I wonder what they will think of me at home ! My word, won't Mrs Jones be mad with jealousy when she hears of my success. Whatever will Maggie say when she hears of it ? Won't she be proud ? Great Scott ! I shall be a great man if this venture comes off. Won't they stare at me with surprise when I tell them I have had a chat with the King ? By Jove ! I shall appear to immense advantage if I am the only man at the table who knows all there is to know about the new and much-talked-of author, artist or musician. What a disgrace to my parents when it appears in the papers !

Degrees of Ambition.—To be famous, to be a rarity in some way or another, is a thing to be *proud of*. To be of the crowd is to be a nobody, a mere person, a nonentity. To be infamous, despised and ridiculed is a thing to be ashamed of and avoided at all costs. It must therefore be borne in mind that the desire to be famous has, as its reverse side, the dislike of being infamous—of being held up to ridicule, or made to look foolish, inferior or incompetent in the eyes of our fellow-men. This dread of bad comment is also far greater than is generally recognised ; men will exert themselves as much to avoid bad comment as to gain good comment.

Let us roughly scan the various forms or degrees of ambition and we shall see that a man tries to win fame (A) by his rare *achievements* : by doing something which no one else, or very few others, can do ; or (B) by his rare *possessions* : by possessing something which no one else, or very few others, can possess ; or (C) by his rare *social position* ; attaining a higher position in the social world than his immediate friends and acquaintances.

Class A is the highest and rarest form of ambition, and at the same time the most obvious form. The man of this class works hard in order to shine before the whole nation or world, and not merely before his immediate fellow-men. He desires universal fame, which may or may not last after death. He is willing to wait many years for fame.

Classes B and C include the man who wishes to “get on,” to acquire wealth, perhaps a title, and to get “into society.” Or, if already in society, he may strive to gain fame as a sportsman, poet, artist, actor, airman or man of “culture” ; while his wife

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will strive for fame as a musician, artist, poetess or hostess. These classes include the more common and lower forms of ambition, not generally known by the name of ambition at all, but merely pride, vanity, conceit, or, in a quite modern slang term, "swank." The man of these classes wishes for more or less immediate reward for his efforts, and he works very hard in order to be considered clever, kind to others, well read, well travelled, up-to-date, learned. Others desire to be thought wealthy and prosperous, to be known as the possessors of a collection of rare objects of any sort, and if rich will lavish money on vulgar display : or, if poor, will suffer terrible self-denial in order to make as much show of wealth as possible.

Classes B and C include also the vast number of men and women who desire to win immediate admiration for correct manners, correct speech, correct dress and personal appearance generally ; and the great number who desire to assert their superiority over "inferiors" by "snubbing" them. These last two are perhaps the lowest and commonest forms of ambition.

Now let me give some common, everyday instances in order to show how universal is the desire for the approbation of one's fellows and the multitudinous forms by which it is evidenced.

Arthur Heath, the artist, paints because he likes it. If he can only make a hit with his big picture next year, he will rise miles above his rival brother artists, and he may become rich, and the talk of the day in the art world. *N.B.*—Artists, actors, writers, musicians, do *not* work (as Tolstoy thinks they should do) to delight, interest or elevate the world—though they frequently say they do—any more than big "stores" do business to benefit their customers. They merely desire to please patrons and the public in order to advance themselves.

The Hon. M. T. Head joins the army (the swaggerest regiment he can get into) because, amongst other reasons, it is pleasant to be regarded by everybody with awe and respect for being "in the Army" ; and, if he "takes his profession seriously," he may have a brilliant future.

Lord and Lady Elessdy go to the opera because they say they love music immensely ; yet to go without her most expensive jewellery and dress would be an utter impossibility to Lady Elessdy. She dare not do it. How mortified she is if Lady Prosper out-jewels or out-dresses her ! Her personal appearance occupies her mind during the whole opera. What joy when she sees her name in the paper next day, with a complete inventory of what she wore ! They go to the "Oaks," because they say they like horse-racing. But they dare not go except in their best and most expensive clothes ; and her ladyship, to make sure of eclipsing all the other ladies, goes so far as

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to take a brand-new hat with her, which she takes out of its band-box and wears for the first time on the course! Her mind is saying all the time: "What sort of impression am I making?" She may be absolutely bored with racing, but her efforts are amply rewarded if she reads in next day's papers that "Lady Elessdy wore a very smart hat, specially made and sent to the course for the occasion. She was seen in the Royal Stand conversing with the King and Queen during the afternoon." His lordship is straining every nerve to distinguish himself too. He would be the hero of the hour, and a "famous sport" for years after, if one of his horses could win the Derby or some other classic race.

Mr and Mrs Walker go to the seaside because they know that it would be a terrible ordeal to face the Smiths and the Robinsons and have to confess that they did *not* go for a holiday this year. They spend most of their time in showing themselves off. They change their clothes four or five times a day; and at dinner-time the ladies of the boarding-house give a display of jewellery, each woman trying her utmost to outshine every other woman. If they can possibly afford to visit the Continent, so much more have they succeeded in their endeavours to outdo the Robinsons.

Motolulu, the converted Hottentot, has stolen a European hat, a coat and some curtain rings. He puts them on and struts round his native village, enormously proud of the fact that he is quite a distinguished person, far above his ordinary nude fellow-men.

Mr Check, the bank clerk, wears a very expensive diamond ring, which he flashes in the office, train and omnibus, and his self-satisfaction is immense; he fancies he is greatly superior to the man who either has no diamonds or does not care to flash them. He travels 1st Class to and from his office, though he can ill afford it, so that he shall be a little celebrity on the nine-fifteen every morning.

Jock M'Nab, the millionaire, gives £100,000 to the most popular cause he can find. He gives it for the building of saloon lounges in every town, because he says he likes to be kind to humanity. The fact that he is now known as the "saloon lounge philanthropist" causes him immense satisfaction. After all, it is a cheap short-cut to fame when all other qualifications are lacking.

The Hon. D. Holmes and his wife each write a book of "Verse" because they say they like poetry, sonnets, lyrics, ballads, stanzas, quatrains, odes, etc., etc., about nightingales, snowdrops, stars, dappled palfreys, bejewelled meadows, lambent air, etc., etc. Both have published their poems at their own expense, and signed copies are presented to all their friends.

Sir William Tifford, the millionaire brewer, grows tired of remaining just an unheard-of rich man, so he orders a yacht (crew, captain and all complete), because he likes yachting and because he hopes to be famous as the winner of some world-renowned yacht race. He is immensely proud of his great reputation as a yachtsman.

Mr Tim, the prosperous ironmonger, buys an expensive motor car.

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He feels that he at once leaves the common mass of his fellows without motor cars. He is pleased to think that his friends envy him and are glad to be recognised by him; he is pleased also to give them a superior nod of recognition—that is, if he deigns to notice them at all. The folks in the street stare at him, and this delights him immensely.

The Hon. Algernon Dadsmoney goes to Africa to shoot big game, because he likes shooting, and because he can find no other way of attracting attention to himself. He never forgets the vital article of the expedition, his camera. He brings home a pile of trophies, and dozens of photos. He always writes a book: "My Book," by Me, illustrated with photos of Myself by Myself. He is at once a celebrity! He smothers the walls of his house with skins, antlers and native weapons as proofs of his rare achievements.

Mademoiselle Caillot trains a deer to follow her through the streets of Paris, because she says she likes deer; dogs are so common: any woman can get a dog to follow her! *N.B.*—All women love things which are uncommon.

Mr Runwell runs a twenty-five-mile race (and nearly kills himself) because he says he likes running. But the thought of his glorious reception by the crowd at the finish has kept him going all the time. If he should win he would be a famous man. *N.B.*—This is a most obvious case of the desire to gain fame, and it shows what hardships some men will undergo to win it.

Mr Tripper goes a winter trip to Norway and brings back his skis, his alpenstock (marked of course with a few dozen tall mountain ascents); and a mountaineer's certificate, which he has framed. All these are placed on the walls of his sitting-room. He does not hang his skates or umbrella on the wall, because so many could do that; but only a select few can show proofs of steep mountain-ascents, travels abroad, and such like rare achievements.

On his travels all eyes are upon his baggage and their carefully preserved railway, steamship and hotel labels—undoubtedly this is a source of the greatest pleasure to him. He sends postcards to most of his friends from every foreign town or village where there is a post office as proof that he has been there. On nearly every postcard is this unwritten message: "Hallo! What do you think of *me* getting about the world like this? You can't do it: don't you wish you could?" This human desire to be considered well travelled accounts almost entirely for the modern picture postcard craze, for postcards are such eloquent advertisers. All travellers bring back curios from their travels, mainly useless things which can be stuck up on the walls of the house, as a silent advertisement of the traveller's wonderful doings. How many travelled folks ever let a chance go by of saying: "When I was in Rome, Cape Town or San Francisco, I remember . . ." And has anyone ever met an officer of the Indian Army who has not said in the first five minutes' chat with him: "When I was in India . . ."?

The Hon. Percy Weiss goes in for amateur theatricals because

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he likes acting. He has photographs taken of himself in the costume of every character he has acted; and these he throws broadcast among his friends, signed "Yours ever, Percy." He is congratulated on his fine performance, invited out, dined; he gets to know the prominent actors and actresses of the day; he is written about in the local Press; finally he is considered by his friends to be an expert in all matters theatrical. To have this reputation is a source of keen enjoyment to him.

Mr Tom Pont, the millionaire, buys enormously expensive old pictures and works of art because he says he loves art and beauty, though these same "beauties" and works of art are frequently hideous and entirely without merit. At the same time they are often a source of immense worry and expense in the insurance and keeping of them. He loves art so much that he prefers to pay £10,000 for one small picture, whereas with the same money he could see every picture gallery in London and the whole world, or get almost a perfect facsimile made of most of them. But he does not want to do this, for the simple reason that anyone can see the picture galleries of the world; many others can possess mere copies, but very few can say they are the actual possessors of an original picture worth £10,000. There is only *one* original picture, and this he must possess if he wishes to be famous; so he gains a big reputation for being a "lover" and collector of art, and he is mighty proud of this rare distinction.

Buyers at Christie's are for ever striving to oust rival buyers of art objects, old masters, etc., not because they are great works of art, far from it, but because the buyers wish to be known as the possessors of something rare, something to talk about, and thus advertise themselves. The artist's name, the authenticity of the picture and price paid for it are of far greater importance to the buyer than the merit of the picture, since he can *talk about* these things without fear of contradiction. The name, the pedigree and the price paid can be supported by documentary evidence; the merit is always open to dispute. To possess a tenth-rate Turner or Corot is a thing to be far prouder of than to possess a first-rate picture by a modern artist. Hence the modern craze for old masters, old furniture, old china, stamps, eggs, orchids, butterflies, birds, trophies, armour, autographs, prints, coins, books, and anything else that is rare.

Book publishers and print dealers cater for this human weakness in their patrons by announcing that "500 copies *only* will be printed"—"100 proofs *only* will be taken and then the plate will be destroyed." This is, of course, a guarantee to their patrons that they will be, beyond all dispute, the possessors of a rarity!

"A man buys an old master because he wants to say, 'Have you seen my Ruysdael?' and to humiliate his friend who does not happen to have a Ruysdael; and he buys a Post-impressionist to pretend to others that he is original" (GEORGE MOORE: *Pall Mall Gazette*, 17th September 1912).

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Wherever an old picture is exhibited, the owner's name is always in evidence. All, or nearly all, the pictures in the National Gallery have the names of their late owners upon their frames. Exhibition catalogues always advertise the owner—"Presented by Major So-and-So"—"Lent by Lord So-and-So"—"From the collection of the late Sir John Jones"—"Bequeathed by So-and-So."

Sir Rupert Mackintosh, though a man with "not a note of music in him" and whose real love of art is *nil*, boasts that he is passionately fond of Brahms and Grieg, of Fra Angelico and Titian. These are, so he says, his favourite composers and artists. *N.B.*—He is a type of thousands who have not the courage to openly express their own likes and dislikes, and who always say that they like whatever happens to be the "correct thing," in order not to be considered by their hearers soulless, inartistic, unpoetical, or to have bad taste. Some men and women are *æsthetes*—*i.e.* folks who are proud of having (?) and *talking about* a very refined set of feelings! These feelings, however, are of such low tension that they rarely urge their possessors to action, hence such folk remain mere talkers about their "feelings." They regard all non-*æsthetes* as Philistines, and are just as proud of their fancied exquisite feelings as a woman is who thinks she is wearing a far finer hat than her rivals. "I am a sensitive soul; you are not; you are just an ordinary, coarse, soulless human animal" is what the *æsthete* is always trying to impress upon his or her friends and acquaintances.

In the few cases where *æsthetes* do try to act on their feelings, and become practical artists, poets or musicians, their efforts are always those of the veriest tyro. They forget that great feelings *always* prompt great actions; deep emotions, keen desire, great enthusiasm are *always* evidenced by actions and not mere words. However, to pose as an *æsthete* is a common and frequently successful form of self-advertisement.

Mrs Jones, the society hostess, revels in her fame as the best hostess in society. She says she likes to see her guests having a good time, and so on. But her chief motive is the grim determination not to come second to any other hostess. "If it were not for ambition there would be very little entertaining in London at all; rivalry and not hospitality being in most cases the motive force behind the wild extravagance of the London hostess!" (*Ladies' Field*, 29th October 1908.)

Bobby Bookover is a type of thousands who read anything and everything solely in order to gain the reputation of being a "well-read man." An advertisement of a new publication by a well-known firm contains these words: "It is not easy to exaggerate the value of our 'Guide to Books' to whomsoever *would be considered* a well-read man or well-read woman." The same motive power is at work in those folks who go to every picture gallery and pride themselves on their vast "knowledge" of pictures. I know a man who is proud of the fact that he "knows his National Gallery" as well as any man in

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London, and I must confess that his knowledge of artists' names, the various European schools of painting, dates and so on, is astounding: but his knowledge of art is *nil*.

Algernon Smith, who, though he cannot recognise the difference between a fourpenny cigar and a half-a-crown cigar, will positively refuse to smoke a fourpenny cigar (when he knows how much it cost), because he wishes his hearer to know that his taste is very uncommon, that it is of such an expensive and refined order that he cannot smoke cheap cigars. He is also very fond of similarly advertising his exceptionally good taste in wines, spirits, etc.

Desire to be first.—The desire to be the first to do things is universal. There can be only *one* first man, and he therefore becomes conspicuous. We get numerous instances of this in children. We often hear them say: "I got there first"—"I thought of it first." In men and women we find instances galore: the first to discover America; the first to reach the North Pole; the first white man to enter Thibet; the first man to swim the Channel, or to cross Niagara Falls; the first man to fly across the Channel, or sail across it on a plank; the first woman to make a journey in an aeroplane, etc.; the first oryx seen and shot for the first time by a European; the first art critic to discover a genius, and so on.

The newspapers always make the most of the word "first," and this nowadays naturally makes those desirous of being "first" more keen. This struggle to be first accounts for the excited rush of "Society" after any new picture, book, play, concert, dancer, motor car craze, flying craze, card craze, pingpong, etc.

Who has not heard people remark with great pride: "That idea was *mine*," "I gave them that idea," "I first suggested such-and-such a thing," or "Jones & Company carried out the work, but it was my brother's idea." "The proceeds will be devoted to the Wickam Benevolent Fund at the suggestion of Councillor Johnson," says a Church circular before me. This pride of being the first to give birth to an idea is very common, and all sorts of schemes are begun and carried through by men who are well aware of the fact that every one gives them the credit of being the originators of the great (?) idea.

Even the scandalmonger is largely urged by ambition, when she recounts the latest bit of gossip about "Mrs S. across the way." She knows that she will be a "somebody" if she happens to be the first to come out with some bit of new scandal.

We have all met folks who are visibly proud of being the first to convey a bit of important information, and gossip is largely "important information" to gossipers.

Men and women have been famous to some extent for living to a great age, for possessing a fine voice or face, for being immensely tall or short (giants or dwarfs), fat or thin; for fasting, for rapid potato-peeling, for making pictures out of postage stamps, birds' feathers, butterflies' wings, etc. A policeman has been famous for painting pictures, just because no other policeman can paint pictures.

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Men have sought fame and won it to some extent by erecting some huge, useless and unsightly structure of stone or bricks and mortar, as seen in the hundreds of so-called "Follies" all over the country. Women have been famous for being in a state of semi-nudity while contorting themselves on the stage.

A bride and bridegroom sought notoriety by having twelve bridesmaids all dressed as Greek goddesses. Three women (sisters) were "famous" for a day or so just because they were all married on the same day. Men have falsely confessed to being murderers just so that they shall have their names in the papers. A man has sought fame by daily parading the streets of London dressed in a Roman toga; his "pose" was that he wished to lead the "simple life"—he is a type of many who wear long hair and do all sorts of eccentric, cheap—that is to say, easy and absurd—things in order to make themselves conspicuous.

Ambition accounts for all the changes of fashion in clothes. The Duchess of Dalston has to come out in a new and conspicuous hat, because so many women wear hats like hers that she is hardly noticed.

Ambition in Sport.—The desire to be noticed is very evident in all forms of sport. No sooner does a man discover that he is fairly proficient at a particular game or sport, or anything else, than he is at once seized with a desire to find a competitor before whom, or against whom, he can prove his skill. He will practise in private for hours to improve himself; but all the time he is thinking of how he will some day acquit himself before his friends or the public. There is no form of game or sport which would continue to exist without more or less keen rivalry; a desire to win and not to lose.

Even the devotees of the innocent pastime of gardening are not free from the desire for fame; they must hold their annual shows, so that Major Snob may show off his roses or his orchids in order to eclipse Captain Snubb; and the local corn merchant may beat the parson's gardener in growing gooseberries.

The hospitals are ambitious. One well-known doctor said: "At present the hospitals are all competing against one another for out-patients; they publish the figures at the end of the year and point with pride to the results."

Why does the unheard-of Mr Nicholls of Fernside, Blenheim Road, Mudham Heath, write a letter of complaint to the local paper when he sees the churchwarden carry the collection plate down the aisle in his left hand instead of his right? Is he not a type of thousands who write to the papers, on the slightest pretext, in order to see their names in print?

Why does a woman refuse to walk down a fashionable street with a badly dressed man, when in a country lane she would not mind what clothes he wore?

Why does Mr F. C. Lloyd suddenly take it into his head to call himself "F. Cokes-Lloyd"?

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Why does Smith, who lives at the corner of Fish Lane and Wellington Gardens (with his front door in Fish Lane), put on his notepaper "31A Wellington Gardens"?

How many men and women talk very loudly, "for the benefit of others," when there is no necessity to do so? Is not such conversation carried on with the express intention of impressing those within earshot that the talkers are wonderfully superior people?

Why does the man at a dinner-party who is well up in any particular subject take such evident pleasure in telling the rest of the diners all he knows about it? Is it the thought that he is benefiting and elevating his hearers? Does that social bore, the amateur reciter, learn long printed recitations and rehearse them for hours in private with the intention of bettering or amusing his hearers? Do ladies learn to be so proficient in piano-playing and singing in order to benefit their hearers when in company? Why do most women give up their music, singing, painting, needlework or other accomplishments soon after they are married? Is it not clearly because they have achieved their main object in life—viz. matrimony? The reader will probably say that when women are married they have other things to think of and do. True to an extent; but, in my experience, in all cases where they are *unusually proficient* in any accomplishment, they do not neglect it—for the simple reason that the occasional applause of their friends and acquaintances, and the reputation they thus gain, is quite sufficient to urge them to continue. In all cases where the accomplishments are *not* above average level they are not kept up after marriage, because there is no encouragement, or not enough to urge continued perseverance. How often have we heard some such whispered remark as this: "Oh, do clap her just to encourage her"? after hearing a second-rate musical recital in a drawing-room. Does not such a remark show that we are, at times, conscious of the fact that applause is intensely appreciated by the performer, and that silence is intensely discouraging, if not hurtful?

I knew a man who learned to play the piano, and another who learnt French, and several people who learnt to play cards in order to avoid, on their own confession, feeling "out of it," in company.

Why do books on "Polite Manners in Society" have such a ready sale? Surely it is for no other reason than that the purchasers and readers thereof may appear at their best in society.

I once heard a young girl exclaim after falling off the step of an omnibus in rather an "unladylike" fashion: "Do you think anyone saw me?" She thought far more of what folks would think of her undignified performance than of any personal injury which she might have sustained or damage to her dress. Many folks when accidentally hurt in public, pretend, in order not to appear foolish or undignified, that they have not hurt themselves.

Why do so many folks affect a superior style of speech, put their "h's" in the wrong place, etc., when talking to persons of superior education or social rank? And why do some folks always endeavour

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to use long, difficult and rarely used words, when simple words would serve just as well, if not better?

Have we not all heard such candid confessions as these: "I only went there just to say that I had been," or "I only read it just to say I had read it."

Why is everyone who visits the Eiffel Tower, or any other famous place, so delighted to sign his or her name in the Visitors' Book? Why do tourists find such evident joy in scratching their names on the Pyramids, the Tombs and such noted objects, or in chipping lumps off them, unless it is a kind of proof positive to their friends that they have been there? As if to say: "If you don't believe me, go and see for yourself the exact spot where I scratched my name."

A City lawyer told me that one of his clerks "annexed" his daily copy of *The Times* (a threepenny paper) in order to read it in the train before his fellow-passengers, who generally read halfpenny newspapers. I knew of a clerk who always carried two sorts of cigarettes, one kind in a cheap cigarette-case for his own use when alone, another and more expensive variety in a gold case, which he used when in company. I read of a poor clerk who was making love to a girl and who, in order to "prove" that he had a motor car of his own, used to spray his clothes with petrol. I have met dozens of young men who are proud of the fact that they can drink a great deal of alcohol without showing signs of intoxication, and others who boast that they smoke thirty or forty cigarettes in a day. This of course is to give the impression that they are more "manly" fellows than they really are.

When a public presentation is made to a man, does it not always take the form of something imperishable, and frequently useless, such as gold and silver cups, caskets, illuminated addresses, portraits in oil? These are always placed in conspicuous places in his house so that he may be proud of them—*i.e.* so that his friends, who visit his house, shall have their attention drawn to his rare abilities.

Is it not a noticeable feature of a wedding that the presents shall be mainly of a permanent nature? To give a perishable present is to court oblivion, and few givers could tolerate this. In cases where cheques are given they are always catalogued in the list which appears in the newspaper report, and the name of the donor is never omitted.

In elderly folks, men especially, we see the desire to be noticed still working; nearly all their conversation is of their own heroic performances in earlier years. They seem to silently confess that they cannot *now* distinguish themselves, so they relate, time after time, those incidents of their past lives which shall attract admiration from their hearers.

Why does everyone try to appear as near their best in age, and outward appearance, as is possible? Why does the girl of twelve to fifteen try to appear as womanly, and the boy of fifteen to twenty as

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manly, as possible? and why do the elderly woman and man strive so hard to appear young and juvenile?

Wherein lies the humour of this extract from *Punch* :

“*Teacher (an elderly spinster)*: ‘I wonder what your mother would say if she knew how backward you are in Geography?’

“*Girl*: ‘Oh, my mother says she never learnt Jogfry and *she’s married*, and Aunt Sally says *she* never learnt Jogfry and *she’s married*; and you did and you ain’t.’”

Is it not in the instinctive knowledge, which the youngster shows, of the most important fact that woman’s end and aim in life is marriage, and that if a woman does not get married all the “jogfry” and other accomplishments are practically thrown away?

Ambition and a Dinner-Party.—Now let me give in another form a few instances of the desire for favourable comment and the dread of adverse comment in order to show how ever-present is this instinct :

A man and his wife are asked, let us say, to a dinner-party where, as is always the case, they know it will pay them to appear absolutely at their best. Their talk runs in outline thus: “What dress shall I put on, dear? Shall I take grey or white gloves?” “Is it correct form to wear gold or silver cufflinks?” “Are fans fashionable now, dear?” “I do hate to be the only man with studs on my shirt front. I did feel so awkward at Lady Flipflop’s last week, for every man had a pearl stud, while mine was a diamond. Jove! dear, I wish I had read Chesterfield’s book. It’s sure to crop up at table, and I don’t know anything about it. I wish I knew bridge well, it does make one feel awkward to have to say that one cannot play. And, I say, dear, I expect we shall be the only two who have not been to hear Melbazzini sing.” “Never mind, dear; we must bring up aviation! I guess I shall be the only woman there who has ever made a journey in the air! Don’t forget to say Rance, dear, *not* Rheims. We must have both horses out; poor Cashmore, he’ll be cursing these late hours.” “Oh, damn Cashmore, we can’t arrive with only one horse, everyone will arrive with two, or else in motors. By Jove! dear, I hope Miss Begg does not call for us and expect us to drive her there, for I’m positively ashamed to be seen with her; besides, I don’t want them to think that such a common woman is a friend of ours. I think we had better leave early, dear; I loathe being the last person to leave: it looks so bad.”

On the way there: “Stop, dear! I’ve forgotten my lorgnettes; I must have them, pince-nez looks so ridiculous.” . . . “Cashmore, drive back, please, I’ve forgotten something.”

A car passes by furiously. “Whose car was that? I believe it was the Buchanans’. They’re going, I know. I do wish, dear, you’d get a motor! They are much smarter things. and everyone has one but

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ourselves. Will this turning back make us late? Never mind, dear, we must say we had a smash-up, or something of the sort."

And here are a few of their thoughts, *not* expressed aloud: "I do hope Maudie won't say 'Elizabethian' or 'between you and I,' or come out with some of her coufounded bad grammar. I shall never forget the look Mrs Donald gave her husband when Maudie said 'paraletic.'" . . . "I do hope Alec won't make that beastly sniffing noise. I go so red when I see them all stare at him."

On the way home their talk runs thus: "I'm awfully glad no one mentioned the opera, Alec, for neither of us has been this season. . . . And didn't it surprise them when you told them that you had been shooting with Lord Fowley's party when he made his record bag! Dear, we *must* go to Cowes next year; I hate to hear them all talk about it, and to have to own up that I have never been. Where do people like the Reids get the money to go everywhere and do everything? Upon my word, they do keep up to date! Isn't Mrs Jennings a lovely woman? She showed us her photo in this week's *Social Side*. Alec dear, how do they get their portraits put in these papers? I must find out. Alec, *do* get mine put in, if you possibly can. I'll pay for it, if money will do it. Alec, what does Sargent charge for a portrait, I wonder. I must get him to paint me for next R.A. Lady Ratford was telling me that her portrait was all the rage at last year's Academy"—and (to herself): "I'll cut out that Mrs Johnson, who has just been painted by quite an unheard-of, second-rate artist. I'll be painted with one of my children. Harry?—no! he's eighteen, and it will make me look so old; I'll be painted with Eric, he's only five. Won't they be jealous when they see me in the R.A., on the line, in the catalogue, in the Royal Academy picture books, in the newspapers." And then aloud: "Alec, I'll get Sargent to paint me with Eric for next year's R.A. . . . And I must get a Buhl cabinet like Lady Wilman's. Everybody was admiring it; but they are awfully expensive, and very hard to get . . . and next week I'll go to Bond Street and get my fortune told, it's quite the thing just now." "Dear, wasn't that a delightful snub for that Miss Laing when she asked Mrs Jordan if she had been to Bishop Crozier's garden-party and Mrs Jordan said that she unfortunately could not go as she was staying at Bingley Castle with the Duchess of Deritend at the time! Did you see her face?"—and so on.

The Nouveau Riche.—Another glaring example of the desire for approbation is the *nouveau riche* with social ambition. This is a rough outline of him: a man, frequently of great commercial ability, who has made his "little pile" and begins to realise that money-making does not demand so much of his time and energy as it did. He drops the commercial ambition for the social ambition. He then goes in for impressing everyone with his huge, personal importance. He goes into a big house with everything as "imposing" and awe-inspiring as he can make it. He insists on the architect making him a grotesque front to his house, perhaps ugly, but always conspicuous;

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an absurdly decorated lodge, with wrought-iron gates, an ornamental garden, fountain, drive, etc. He invariably takes up some pursuit in order to be considered a man of culture as well as a man of wealth. He will grow orchids, keep a miniature zoo, collect *objets d'art*, books or old china, or become an ardent sportsman, Church worker or philanthropist. He will perhaps go round the world and write an absurdly uninteresting book about his travels, which he illustrates with his own photographs of himself and his wife standing near the Pyramids, the Taj Mahal, the Leaning Tower of Pisa, etc. If his wife is ambitious too, as is generally the case, there is nothing that brain can think of or that money can buy which is not brought in to the house to attract the visitor's attention and admiration. The house smells of snobbishness; every inch and corner has some expensive knick-knack in it. Every ornament, picture, carpet, chair, curtain seems to shout at the visitor: "Now guess how much I cost!" or: "Guess how old I am!" or "Guess what part of the world I came from!" "Do ask us these questions aloud in the hearing of our owners: it will please them ever so much." Even the portraits of his or her ancestors, which have probably been dug up in the neighbourhood of Wardour Street, seem to be bursting to utter the words: "Do ask who I am and who painted me!" Both Mr and Mrs N. Riche are hanging in the hall too, both showing to immense "advantage" and both painted by "the artist of the day." The family crest and coat-of-arms, which have also been found, are stamped upon every loose article in the house. Photos of themselves and their friends and relations—but only those friends and relations whom they are proud to own—in motor cars, on polo ponies, or yachts also join in the general yelling of everything in the house.

Aristocrat and Parvenu.—The term *nouveaux riches* is applied as a snub pure and simple by the "upper ten" (the *vieux riches*) to men who have fought their own life's battles and made their own money. The only real difference between the *nouveaux riches* and the aristocracy is, roughly, that the former have sprung by their own efforts from comparative poverty and obscurity to wealth and power, while the latter have been rich for two, three or perhaps many generations. The third or fourth generation descendants of men like Jonathan Wild and Charles Peace would be aristocrats if they had possessed sufficient wealth. In all the important things of life there is no difference whatever between the aristocrat and the *nouveau riche*. Even in the matters of taste (æsthetics) the *nouveau riche* is on no lower plane than the aristocrat, though the aristocrat fondly considers himself, because he is merely "cultured," to have the finest taste in the world. They both have their tastes, and these, as a rule, are evidenced in both cases by the vulgarest display of wealth, rare possessions and, when possible, family achievements.

Snobbery.—This is probably the lowest, and certainly the most generally despised, form of ambition. We see snobbishness everywhere in the commercial world: "Field's pills are *the best*." "Jones'

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ointment is the *only* known remedy for every ill." "M'Pherson's is the cheapest and best house for yarns." "Greig & Co., Butchers, Purveyors to the King—Established 170 years." *Daily Argus*: "Our circulation is fifteen times that of any other afternoon paper."

The snob fancies that by snubbing others he proves his own superiority over them! He is found in all grades of society. All affairs purely and simply social are hotbeds of snobbishness, being "nice" to some folks, "cutting others dead," and so on. A man, or woman, in a good social position rejoices, often unconsciously, in snubbing a man in an inferior social position; and a rich man often loves to snub a man who is poorer than himself.

Easy to be a Snob.—Why snobbishness is considered—even by the worst of snobs—to be a contemptible trait in a person is undoubtedly because it is so easy to be a snob. A snob does his own advertisement, blows his own trumpet because others, seeing that he has no particular merit, will never do it for him. "Self-praise is no recommendation," says an old adage. I always regard snobs as folks who have no remarkable qualities whatever, and to avoid being utterly unnoticed or passed by as "very ordinary persons" they are driven to this cheap form of self-assertion.

Countless other instances of obvious and obscure ambition could be given, but I will not give more, as these are quite enough, if not more than enough, for my purpose.

Goethe says: "The world's actions are guided more by the opinion of others than anything else": yet, in spite of this, if I ask any man or woman: "Do you care what others think about you?" they will more often than not reply: "Not a bit!" which is merely a sure indication that ninety-nine people out of a hundred are quite unconscious of the fact that ambition forms a large part of their nature.

These numerous instances of ambition are intended to convince the reader that the struggle in social life is very bitter, indeed far greater than any such struggle the world has seen before. Can the struggle possibly be much keener?

Jealousy.—The desire to be conspicuous has an opposing force, a counterpart, in what we call jealousy. Jealousy may be described as a deep-seated, innate dislike which all highly organised animals—human or otherwise—feel, when they are compelled by a rival to take a "back seat," when a rival has achieved some success which has made him more conspicuous than themselves. Jealousy is the hatred of the person who causes one to feel inconspicuous, a second-rater, a nonentity: a hatred of the person who is attracting all the limelight, as it were, leaving oneself unnoticed in the dark. It is evidenced in many more or less obvious ways. Sometimes by open revenge, injury to the person

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or to the person's reputation or property ; or, amongst polite and "cultured" people, by snubbing—*i.e.* seeming to ignore the success of a rival—as if to say : "Oh, I have heard of your success, but if I pretend that I have not done so you will not then be able to consider that you have triumphed over me ; if I ignore your success I shall be at the same time ignoring my failure. If I ignore your fine dress, your recent success, your new engagement ring, I shall not then call attention to the fact that my dress is inferior to yours, that I have not had a success, that you are engaged to be married while I am not," and so on.

CHAPTER VII

GIFTS, OR GOOD AND BAD LUCK

Man a Gifted Animal.—In a general survey of the living things of the earth, it is impossible not to observe that man is a specially gifted animal, possessing, as he does, a brain which makes him far superior to all other animals in the fight for existence. Hence his numerical strength as compared with other big four-limbed animals. It is equally impossible not to notice that, amongst men and women, some have greater inborn capacity, in one or more directions, than their less fortunate fellows, and that some appear to have no special capabilities at all. Many men and women are gifted or talented in some way; some few are geniuses; some are physically strong, some are lame and deformed; some are mentally strong, some are insane; some have good memories, others bad; one is a “born” engineer, another a born poet; one a born leader of men, another a born imitator; one is born rich, another poor; one is tactful, another tactless; one is nice-looking, another is ugly; some are short, some are tall, and so on. In short, an infinite variety of gifts; while a personality, never duplicated, belongs to each individual.

Use of Gifts.—Now why has God bestowed these gifts on some of his creatures and not on others? Surely a gift is given for some purpose? Certainly it is, and one purpose, at least, is that the individual so gifted may make every use of that gift to gain an advantage over individuals not so gifted. And the gifted individual always does, with very few exceptions, make the best of that gift. Thus we see the good-looking girl having it all her own way with men, utterly callous of the injury she may be doing to other girls less favoured. Thus we get a *prima donna* or a music hall beauty earning a princely income, whereas, if she were not so favoured, she might be struggling like an ordinary woman for a bare subsistence. Thus we get a leader like Napoleon using his gifts to lead vast hosts to ruin and death. Thus we find the poet who, by his gift, has gained the top rung in the ladder of fame. Thus we find that the man with the gift of memory comes out Senior Wrangler, and so on.

Gift v. No Gift.—A man who succeeds by virtue of any

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particular gift can only do so at the expense of other individuals. The strong man wins a wrestling match because, by virtue of his strength, he overcomes his weaker opponent ; the poet is on the top rung because others less favoured occupy the lower rungs ; the girl with a beautiful face is victorious with men because she has ousted her less favoured rivals. The rich man is aided by his wealth because the poor man is handicapped by his poverty. In short, the person who succeeds can only do so because some or many others fail.

Gifted Nations.—Not only is this so individually, but it is true also of nations ; when war comes, the weaker one goes to the wall ; each nation uses all its resources, its gifts, to keep up the strongest forces possible for either offence or defence ; the victory of the strong nation is the vanquishing of the weaker one. In any and every case it is the duty and the practice of the individual or the nation to utilise every gift of nature for its own welfare, almost heedless of any suffering caused to others.

Gift of Good Health.—The gifts of good health, sound mind and fitness generally are given to us in order that those so endowed may live at the expense of the unhealthy, the insane and the unfit. This well-known and generally understood law, one which is nevertheless openly flouted everywhere, is commonly called the “survival of the fittest.”

Gift of Power to Work.—The power to work, the power to use hands, legs and brain, in order to gain a livelihood, is a gift given to most men in order that they may triumph over lazy men, and those who, from hereditary or other reasons, cannot or will not work. This power to work is the commonest gift that Nature has bestowed on mankind. No matter what other gifts a man has he can always work and improve them, and so advance his own welfare. He must use this gift. It is an absolute necessity, for if a man cannot or will not work he shall not live. A rich man only can free himself from work ; and if he does not wish to work he can pay others to do it for him : yet how many men who dislike work, but are compelled to do it, say hard things about the lazy rich man who is only living the idle life of pleasure which they envy and would like to live themselves !

Gifts of Wealth and Position.—The possessions of wealth, of position, of influential friends, must also be regarded as gifts, and, as in the case of the other gifts, we must allow the individual so gifted to make every use of them to his advantage. I lay stress upon this point because many folks regard good looks, and fine voice, fine figure, good mental qualities, etc., as gifts which, they admit, should be used to further the interests

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of the person so gifted : while the use of such gifts as wealth, position, influence are considered unfair, wrong or dishonest. Hence we hear socialists say : “He didn’t work for his wealth : it is not fair he should have it !” But we don’t hear them say : “Sims Reeves did not make his own fine voice, or Shakespeare his own poetical gifts, or Napoleon his own military genius ;

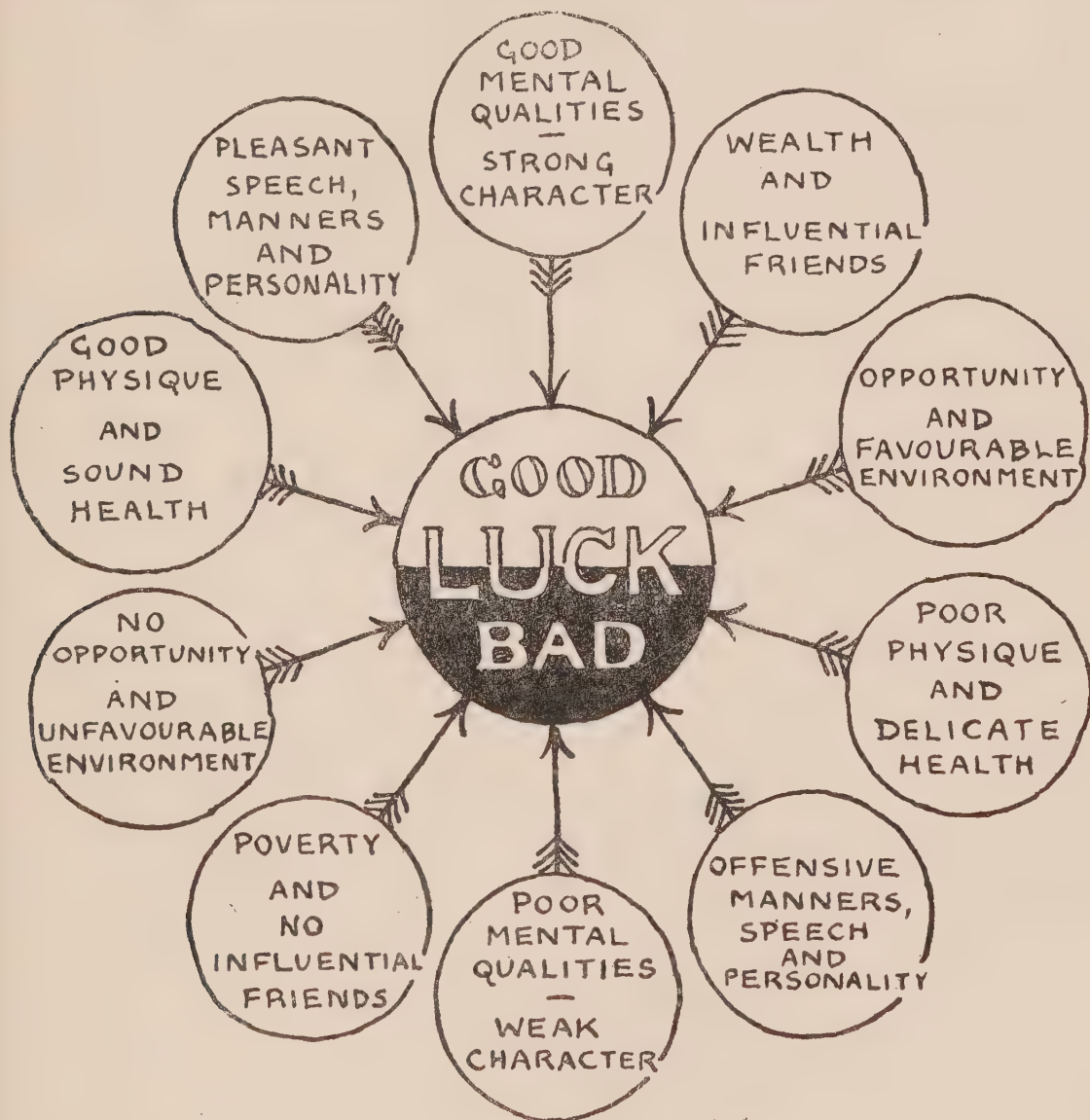


FIG. I

it is not fair they should profit by their gifts.” Nor do they say : “George did not make himself a prince, therefore he should not be king.”

If ten men are drowning in the sea, are not the five men who can swim entitled to use their power of swimming to save their lives ? Certainly yes. And is this luck or merit ? Is it not luck that a man’s circumstances have been such that he has had the chance of learning to swim ? Could a paralytic learn to

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swim ? And if I have one life-belt to throw to any of the five men who cannot swim, is not the man who is fortunate enough to seize it entitled to his good fortune ? Certainly yes. And is this luck or merit ? And if one of those drowning men is my brother, am I not entitled to throw the life-belt to him in preference to the others ? Certainly yes. And is this luck or merit on my brother's part ? Then where can a line be drawn between the gifts of good looks, fine physique and mental capacity, and the gifts of wealth, social position and influential friends ? Are not all gifts a matter of luck ? Yes, so far as mankind can ever know ; for he can never know the infinitesimally fine workings of natural law which bestow a gift upon one man and not upon another (see Fig. 1).

CHAPTER VIII

SURVIVAL OF THE FIT

Joys of Success.—We have seen that life is a severe struggle, that the gifted succeed and that the less gifted, or giftless, fail. This brings us to a vitally important point. Most of us know, or have some idea, what success means. It is a triumph over rivals, over difficulties ; it is the cause of endless congratulations on the part of friends and envy on the part of enemies ; it is accompanied by a delightful feeling of pride, of inward chuckling over defeated rivals or folks who, we believe, have borne us ill-will. Associated with it is a vague peace of mind, because there is a possibility that the struggle for life's bare necessities will be far less keen than formerly ; folks everywhere will be proud of us, kind to us, lend and give us all sorts of things, whereas, before our success, we were lightly esteemed by our friends and had the cold shoulder from most other folks. To succeed is to feel big, important and powerful ; to fail is to feel a contemptible nonentity.

Terrors of Failure.—But what of those who fail ? Let us look first at Nature herself, where there is no canker of ruinous human sentiment, and see what a terrible price has to be paid for failure. In all nature, save where ignorant man tries to interfere, failure means death. If a young bird fails through weakness to keep his place in the nest his end is not far distant. If a swallow fails through weakness to cross the ocean he is drowned. If the tiger cannot, through old age, catch deer, he must catch what he can ; if he cannot catch old men and women on the outskirts of their villages, then death stares him in the face. Countless other examples could be given to show that throughout nature the weak go to "the wall," which means death, save among human beings, where sentimental ignorance endeavours to order otherwise.

Unsentimental Nature.—Throughout nature there is no equivalent to a First Offenders Act, a Probation Act, a Borstal System, a prison, a reformatory school or an asylum. Sentimental man is the only animal which burdens the best members of his community with the upkeep of such useless institutions.

Very, very rarely do we find a wild animal lame, deformed,

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blind or mentally afflicted; and no adult animal which is not entirely self-supporting exists under God's laws: but man, in his superstitious ignorance, tries to reverse this order and to-day the first law in England is: *The unfit shall live, the fit shall be forced to annihilate themselves.*

Everything that is incapable of looking after itself wholly and entirely is by natural law deemed unfit and, as such, its life is generally limited to the few hours or days which must elapse before starvation or some prowling enemy puts an end to its existence. But among "civilised" mankind we see a rapid decrease of the fittest and best members of the community and a simultaneous rapid increase of the unfit and worst members. All this is due to our direct disobedience of God's law that the fit shall survive. This disobedience is encouraged, and moreover openly preached and practised, by the clergy and by clergy-ridden women and men all over England. Finally, it is enforced by our lawmakers in the form of taxation. But what an appalling price we must pay ere long for such a vain attempt to break an unbreakable law!

Why Men Fight.—No man can say why God should be pleased to make some of his creatures fit and others unfit; suffice it to say that they are so; and, cruel as it may seem to our sentimental natures, God has willed that the unfit shall die in order that the fit may live. It may be asked, "Why is it necessary that the fit should perpetually war against the unfit? Is there not room for both?" The second question has answered the first, for if there were room for both, there certainly would never be any war between them! If two dogs have each as much food as he requires, they will not fight over food: if each has a mate and plenty of room to move in, they will not fight over mates or room. Two solitary oaks, a mile apart, are not rivals, for each has all that is necessary to itself; but two oaks a foot apart are bitter rivals, for then food and support for two must come out of ground large enough to maintain one only, and a patch of sunshine large enough for one must suffice for two.

A tailor in Manchester is not a rival to a tailor in Chatham, but between two tailors in a small country town there would certainly be the keenest rivalry, because one would be "taking food out of the other's mouth." There is no rivalry between the people of Wales and the people in Tierra del Fuego, because neither can rob the other of anything. It follows, therefore, that rivalry is the first stage, the mildest form, as it were, of open warfare; and open warfare is a fight to the death. Death—*i.e.* the death of the weaker combatant—results in the victor

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becoming possessor of the ground and the life's necessities thereon, formerly occupied by his rival. And this is the end and aim of all warfare.

When two dogs fight it is because both want the same bone or the same mate ; in other words, there is either not enough food or mates for both, or there is one dog too many. This is what Nature says : " Each of my living creatures must have a certain amount of room to move in, food to eat, water to drink ; each must have a mate and each must have the where-withal to rear its young. For these purposes have I provided each creature with its own weapons." To this end she instituted fighting.

Object of Fighting.—What is the main object of human warfare ? To *kill as many as possible* of the enemy or exterminate them completely ; to demand, in " civilised " warfare, a huge indemnity ; or, with " savage " nations, to slay men, old women and children ; to steal anything and everything which can be carried away, and invariably to take away the young women alive.

Thus the victor is minus a rival who, if living, might attack and rob him at any time : he also has, to the good, his dead rival's land, property and valuables—*i.e.* more room and more of life's necessities for himself and his own people.

To sum up, we see that God instituted fighting in order that the number of living things shall ultimately be reduced to a more or less definite relation to the area of land upon which they get sustenance, and on which they may properly carry out their natural functions. And this, in a word, is the reduction of the population in an overcrowded area.

Harmony of Survival of the Fit.—The undeniable harmony of the intricate workings of this well-known law is evident when we observe how beautifully all nature seems balanced, save in the case of " civilised " humanity. The terrible warfare in the vegetable world results in the mild glory of the field, forest and glade in temperate England or the gorgeous display of fantastic plant forms in the tropics. The warfare between birds and their enemies keeps down the unfit, and shows us ever the fit at their best, in happy surroundings, living such lives as most men to-day might rightly envy.

Look where we will the living beauties all around us are the net result of a fight to the death and the survival of the fittest. Can humanity devise so great a harmony ? If so, it can only be done on the beautiful and infallible lines which God has laid down for those to follow who will, and not on lines which we follow to-day in direct defiance of His laws. But man

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must first be civilised (at present we are only semi-civilised), for a sentimental savage, white or black, can never learn God's ways. No mind crammed with sentiment ever yet had the desire to honestly study God's wonderful ways and means, or ever yet found room for any but the most obvious and childish truths about himself and his environment.

CHAPTER IX

DUTY

WE have seen that it is a man's bounden duty to exert himself (1) to fight for his own welfare ; (2) to keep abreast of or above his rivals in order to win one of the opposite sex. These are God's commands, and man must obey them or suffer for disobedience. He must work (1) to keep himself, or starve ; (2) to keep up appearances or be unnoticed by women, and generally ostracised, with probable suffering in other ways. Under all conditions, in quietude or in present-day restlessness, these laws must be obeyed.

Duty of Selfishness.—The terrific unrest in the business and social world which we see everywhere to-day—due to overcrowding—has probably never been equalled in the world's history. One of its evidences is a growing selfishness on the part of everyone, a selfishness which is due to the necessity of having to obey these two commands. The pressure of life is so great that selfishness is literally forced upon folks who are, by nature, the very reverse of selfish. Men who would be kind and generous are compelled to be unkind and mean. Our national condition is so nearly like a terrible shipwreck that its watchword is "Each man for himself." Therefore do we see our once great nation turned into a scurrying mass of individuals each on the look-out for himself, and to hell with the others. Is it selfishness to save oneself first ? It may be, but it is human nature.

Enforced Selfishness.—Therefore, in these days, selfishness ought to be regarded as a sacred duty, or, if it be regarded as a vice, let it be regarded as at least an enforced vice, a vice which the most unselfish person is bound to practise.

And, after all, is not the selfishness which is exhibited broadcast to all the world the natural consequence of duty to oneself and the narrow circle of one's own family ? Certainly it is. Where would the world be to-day, how would progress be possible, without this great virtue of self-love ; this mainspring of all man's best actions, of all man's greatest works, of man's great "triumphs over nature" ?

Man's Duties.—But there are many duties. A man has his

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duty to his country, to his children, to himself and to his dog.
To which shall he give his attention first ?

Roughly his duties lie in this order :

- | | | |
|---|---|-----------------------------|
| 1. To himself | } | Selfishness |
| 2. „ his wife or bosom friend | | |
| 3. „ his family | | |
| 4. „ his near relatives | } | Milder form of selfishness. |
| 5. „ his distant relatives | | |
| 6. „ fellow-townsmen | } | Citizenship. |
| 7. „ his own caste or social equals | | |
| 8. „ his fellow-countrymen | } | Patriotism |
| 9. „ the white races of mankind | | |
| 10. „ the coloured races of mankind | } | Humanitarianism. |
| 11. „ other animals | | |
| 12. „ plants. | | |

Yet, how sadly many of us neglect our duties. Look at the number of men who do what it pays them best to do, utterly regardless of their duties to others. Look at the number of lazy old women who devote all their time, money and energy to provide homes for stray dogs and cats, while all round them are men and women in the greatest distress !

How many men and women who have more than they and their families require will, through some petty misunderstanding, allow near relatives to live in poverty while they give vast sums to charities, to strangers or foreigners ! How many men and women will send vast sums of money abroad to aid foreign sufferers from famine, a volcanic eruption or earthquake, while they know that there is misery, every bit as awful, almost at their very doors. Look at our religious institutions, those homes of cant, ignorance and superstition ! Notice how they, too, professing Christ as an ideal, will send huge sums of money to “convert” black and yellow nations while the submerged half of their own country is positively shrieking and groaning in its misery. Was the duty of patriotism ever so deliberately ignored ? But I speak elsewhere of the clergy. I shall later on give numerous instances to show how individual selfishness is everywhere so rampant that the welfare of the community is entirely ignored, even by those who profess to make, and are paid for making, the welfare of their fellow-men their first duty.

CHAPTER X

LIBERTY

Three Essentials of Happiness.—We have seen that the man animal must exert himself to satisfy three cravings, or powerful desires, in order to find the three main necessities of life—viz. food, shelter and a mate. These cravings or powerful desires are known as : hunger, sleep and passion.

Hunger does not require a lengthy description, but what I am going to say now is not generally regarded as being all-important—viz. that the individual himself is the *only* guide by which the kind and the quantity of food he requires can possibly be ascertained.

Of sleep it is the same—*i.e.* the individual himself is the *sole* judge of when he is tired and when he is rested—it therefore follows that he is the sole judge of the amount of sleep he requires.

Similarly with passion : the individual concerned is the *only* judge of the mate he desires and of the extent to which his passion should be indulged.

An animal having satisfied his desire for food, for sleep and for a mate, the three essentials of happiness, may be considered happy in the broadest sense of the word.

Partial Liberty is Partial Slavery.—What constitutes liberty that it should be universally considered so sweet ? Liberty is freedom ; freedom to follow one's own desires. What is a slave ? A slave is a human being who is deprived of his liberty, who is denied the right to the free exercise of *any part* of these desires. Thus (1) if a man is forced to live in semi-starvation (as thousands of men, women and children are compelled to-day), he is deprived of some of his liberty ; (2) if a man cannot find a comfortable place to sleep in (as in the case of our Thames Embankment and hedgerow sleepers), he is deprived of some of his liberty ; (3) if a man cannot afford to marry or have a family in a natural way (as is the case amongst the majority of the best men and women in England), he is deprived of some of his liberty.

These facts are undeniable, so we may well ask : “ How many free men are there in England to-day ? ” Are we not a nation

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of slaves ?—slaves boasting of our freedom ; like prisoners deluding themselves that they are not in prison ; like a man boasting of his freedom on some tempestuous ocean in an open boat. How many really free men are there in England to-day ? Since freedom to-day is a matter of what a man can afford, it follows that the rich man is the only free man England can boast of : for he alone can purchase his entire liberty. The middle-class man is compelled to forgo some of his rights, for though he does not starve, and though he is not lacking in shelter, he must frequently forgo his right to marry, or, if he is in a position to marry, he must forgo his right to have children. The lowest classes are forced to suffer very cruelly in the matter of food and home comforts, but they are not denied their rights to marry and have even a large number of children.

Liberty is not a Crime.—Let me now call attention to another *very important* fact concerning liberty. The above simple way of regarding these three essentials of liberty, these means to an end by which God works, is smothered with the moss growth of ignorance and religious superstition, and, as a result, it is almost impossible for the average man to look at these important matters with an open, unwarped mind.

Notice carefully : Firstly, that *no one of these three great desires is in itself a sin or a crime* ; in fact, it is indisputable that each is a great joy ; they are the oldest, most deep-rooted and keenest forms of enjoyment known to man or any other animal. Secondly, remember that no man or woman *is leading a normally healthy life unless these functions are being properly carried out*. (If this be so, how many men and women in England to-day are living natural healthy lives ?) Thirdly, that the *individual himself is the first and last Court of Appeal as to when these functions are being properly carried out*. They are *pleasures*, because God made the seeking and the satisfaction of pleasure his driving powers. Therefore : when hungry it is *pleasant* to take food, hence the avoidance of death by starvation ; when tired or cold it is *pleasant* to seek rest or warmth, hence the avoidance of death by cold or exhaustion ; when passionate it is *pleasant* to take a mate of the other sex, hence the avoidance of race extinction.

Purpose of Desires.—Once these desires are satisfied, the animal has performed the whole duty which its desires were made to dictate. Thus : hunger dictates a search for food ; tiredness dictates a search for a safe place to sleep in ; passion dictates search for a mate.

And when the things searched for are found, and the craving satisfied, all that a man or any other animal can do of his own

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“free will” is ended. The rest is done by itself, automatically ; for no animal knows anything about what goes on internally ; and man knows only a very little about it. Food and sleep strengthen the body without man’s aid ; passion indulged keeps the natural animal healthy and creates the next generation without man’s aid.

Thus we find that every man must be free to enjoy the three main pleasures which constitute the very essentials of a normal life, and, if this freedom be in any degree denied, suffering must surely follow.

Here let me add that God has made known to no animal other than man the reasons for, or the uses of, his desires. Man, as self-consciousness slowly dawned upon him, discovered the purpose which these desires serve—animals, which are not self-conscious, can never know it.

Individual Likes and Dislikes.—This fact is also of importance : on these three desires, of which the individual is the sole judge, hang the hundreds of minor desires which go to make up what is commonly known as “taste”—the likes and dislikes of any particular individual—that is to say, the choice not only of food and drink and mate, but of dress, style of house, colour and design of wall-paper or carpets, of picture, music, literature, play, game, sport, etc., lies *entirely* with the individual concerned. These are purely personal matters, and do not affect anyone but the individual. Yet how frequently does one person call another person’s taste “bad” for no other reason than that all tastes happen to differ, just as faces do. But such remarks are always made by those who have no accurate notion of what constitutes good or bad taste. Look, for instance, at the number of folk who accuse others of breaking the Sabbath, just because all folks differ in their choice (taste) of how they shall rest themselves. Look again at the number of æsthetic people who constantly abuse the taste of another person who may happen to like a certain work of art, a piece of music, a piece of architecture, a picture, a statue or a carpet which they themselves do not like—and so on. (*N.B.*—I speak here of taste, pure and simple, which *all* possess. The *merit* of a piece of work of any sort is another matter altogether : it is a matter of knowledge, and only experts can give an opinion on this point.)

Marriage.—Attention must now be drawn to another popular error regarding liberty. It is safe to say that an animal does not eat for the sake of keeping itself alive, it does not sleep in order to rest itself, it does not find one of the opposite sex in order to provide for the next generation. It merely carries out these pleasurable functions *because they are pleasurable, and for no*

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other reason—the rest is automatic. With the average healthy man it is the same, even though he knows quite well what will be the result of a certain action. I say this because many people believe that a man of to-day gets married in order to provide children for the next generation, and further, that a man should not get married unless he wishes to have children! Such statements are absurd nowadays. The average healthy man gets married *mainly* because he likes to indulge his passion: the next generation comes along “by itself.”

Passion, but no Children.—If those men only who were desirous of having a family were married, how many men and women should we find married to-day? Very, very few. How many married men and women can honestly say that they married out of consideration for the next generation? And are the bulk of the men and women in England—who do *not* want children—to be denied the rightful liberty of marriage?

Then let us not be ashamed to honestly acknowledge that even though he does so unconsciously the average man marries *mainly* for the pleasure of indulging his lawful passion; and further let us acknowledge that, considering the fact that children are most decidedly not wanted to-day, it is not wrong to marry for this purpose. After all, we must confess that if men and women are denied the rightful pleasure of indulging their passion, there is not very much else left that is worth living for. “There can be no doubt that the normal man feels a great desire for love. The irradiations of love in the mind constitute one of the fundamental conditions of human happiness and one of the *principal objects of life*” (FOREL: “The Sexual Question”).

Everything Else subservient to Man's Three Great Desires.—These three functions, these powerful desires, are God's means of keeping the race alive and fit, for without them there would be neither human animals nor any other animals. The importance of them cannot be too strongly borne in mind, for it is evidenced everywhere by the simple fact that in every man's home, throughout the world, the things of absolutely first importance are (1) those which are connected in any way with his food, drink and clothes; (2) his bed where he may sleep, and (3) where he may indulge his passion. His library, should he possess one, and his much-talked-of poets; his pictures and much-talked-of art; his Bible—if he has one—and his much-talked-of religion, all take a second place to these functions. These three desires are universal, they are found wherever life is highly organised: all other affairs of life are so comparatively

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unimportant, so local, so various, so contradictory, as not to be worth our first consideration.

In fact, though nearly all the world's authors, artists, musicians and theologians have spent their time in talking and writing books to persuade the world that literature, art, music and religion are the real things of life, yet, somehow or other, in spite of wordy volumes and many years of oratory, the world does not seem to give any serious heed to their persuasion. The world feels and sometimes even says : "We have our desires and they are sufficiently good to guide our actions ; the things which you try to persuade us are of such vital importance are in reality little more than pastimes, something to fill up the spare time between meals, sleep and love-making."

And I would urge the reader to bear these facts closely in mind, as otherwise it is impossible to understand human nature—viz. that the main duties of man and other animals are to eat, to sleep and to make love. That every other occupation, duty, pleasure, work, etc., no matter how exalted we may hold it to be, is secondary, subservient and accessory to the three main essentials of happiness.

Suppressed Passion cripples Energy.—Of course the reader knows quite well that present conditions absolutely prevent a man from living the normal life for which God made him, and it is these conditions I am attacking. How much healthier and happier England would be if her men and women were allowed their freedom to live normal lives is perhaps too great to be conceived by most of us. At any rate, it is certain that a man cannot get the best out of himself, either physically or mentally, if he does not live a normal life. Energy is wasted every year in England by young men and women searching for each other's society, longing, yearning and even pining to indulge their passions. Many of them never go beyond spooning, cuddling, kissing and writing long love letters. What iniquitous waste of energy ! What a hindrance to individual and national progress ! If a man is craving to do some mental work, how can he work while hunger is gnawing his inside, or while passion is continually bringing the image of some woman to his mind ? Every sensible man knows it to be impossible ; and that the work so done is vastly inferior to what a man can do when he has no such powerful distraction.

Now hear what some of the world's greatest thinkers say on this vital point, as cited in Metchnikoff's "Nature of Man" :

"Just as Greek Art aimed at the presentation of the body of man, so Greek Philosophy proclaimed the nobility of all human qualities

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and inculcated the doctrine of a harmonious development of all sides of human nature. . . .

"According to Zenocrates, Happiness consisted not only in the possession of human virtue, but in the accomplishment of all natural acts. . . .

"To Aristotle, pleasure was the natural motive of human actions, and its attainment was associated as intimately with the perfect life as beauty and health were associated with the perfect human body. . . .

"... So also the Romans, who enunciated the maxim 'Take nature as your guide, for so reason bids you and advises you; to live happily is to live naturally. . . .

"... Later, the French philosophers of the twentieth century again had recourse to human nature . . . and again the principle of ancient philosophy reappeared in the works of nineteenth-century rationalists —viz.

"**Humboldt**: 'The ultimate ideal of man, the ideal prescribed for him by the irrefutable and eternal laws of reason, consisted in a development as harmonious as possible of all his qualities in their entirety.'

"**Lecky** defines the aim of life as 'the full development of all that exists, in the proportion determined by nature.'

"**Darwin**, in his 'Descent of Man': 'The term "general good" may be defined as the means by which the greatest possible number of individuals can be reared in full vigour and health, with all their faculties perfect, under the conditions to which they are exposed.'

"**Seidlitz** ('Die Darwinische theories'): 'The moral life consists in the accomplishment of all the functions of the body, in due but full proportions.'

"**Spencer**, in the 'Data of Ethics': 'Morality should be adjusted so as to make life as full and complete as possible.'"

Motherhood.—Next to these main desires come the cares for the welfare of our own offspring, the duties of motherhood and the duties of the fighting member of the family towards his wife and his children. These cares, these instincts or inherited habits, are millions of years old, but not nearly so old as the three main desires for food, sleep and a mate. They developed much later, and are consequently not so strong as the older desires; but nevertheless their age is sufficiently great to make a mother's love a terribly powerful instinct. Even to-day a mother will fight fiercely for her child, risking everything for its welfare, while she may be at the same time doing her utmost to avoid having children, as the best women in England are now forced to do. But of this more later. Suffice it now to say that in England to-day the virtues of motherhood are punished by the heavy taxation of the best mothers, while the vices of

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“ motherhood ” (so called) are encouraged by the clergy, by clergy-ridden men and women, and by a huge state subsidy, and hence we see that only our lowest, most irresponsible, most unhealthy and worst women in every respect are able to become mothers to-day.

CHAPTER XI

SOCIAL LIBERTY

HAVING taken a distant survey of the life and rights of the human cheese-mite as a natural individual animal, let us take a distant look at his life and rights as a social animal. For here is where sin, wrong-doing, theft, jealousy, etc., begin. A solitary man on an island, like Robinson Crusoe, can commit no sin, for the simple reason that no man will knowingly commit a sin against himself.

If our solitary man can get plenty of food and sleep and clothes he is not likely to want to rob anyone : besides, there is no one to rob ; but he certainly is not entirely free, since there is no mate for him. All he surveys is his own ; but, failing life's necessities, he may kill himself to avoid death from starvation or loneliness. Such an act is not necessarily a sin, though commonly regarded as such ; it is, on the contrary, a humane and distinctly civilised method of condensing a protracted period of intense suffering into the shortest possible amount of time.

Nation Wreckers.—But should another man, or a party of men with their wives, come to the island, arrangements would have to be made between them, for now they must begin to practise the elementary rules of mine and thine. Our modern elaborate system of laws is just a development of these simple early rules of property and right treatment of others. But the *essence* of these rules is so grossly misunderstood, so completely lost sight of by our present lawmakers, that the laws have become absurd, impossible, tyrannous ; our lawmakers have become nation-wrecking tyrants. And it is to the making of these wrong and absurd rules, our country's laws, that the great distress and unrest throughout England is due.

Social Laws.—It is evident to the simplest of us that some men steal—*i.e.* rob other men of their food and other property—because it is easier to do this than to get it for themselves by their own work. It is evident also that men make love to other men's wives, which is, as we regard things to-day, only stealing in another form. And these acts of theft, of injury to other men's property, would, unless punished, lead to such a general turmoil, such a chaos of ill-will and bloodshed, that mankind

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has had to draw up a list of rules which all men shall obey, under pain of punishment. These rules, laws or Acts of Parliament are necessary when men live in huge communities.

Now what are the essential laws which man-animals must obey when living in communities, each individual having the desires of hunger, sleep and passion. They are briefly these : That *every man must have his complete liberty*, and that he must be willing to *allow every other man the same liberty*.

True Civilisation.—All and each must have equal rights, which are : the right to work and amass as much wealth as his natural gifts or circumstances will allow : to live his own life in his own way ; to eat and drink what he likes and as much as he likes ; to marry whom he likes ; to indulge his passion as much as he likes, and keep as many children as he likes (or as his means will allow). This, in a word, is real civilisation—that every man, woman and child, while living peacefully in a big community, shall be free to live the normal healthy lives which God intended.

If this is so, can we honestly claim to be called “ civilised ” ? Certainly not. The very essence of civilisation, the peaceful enjoyment of liberty, is hardly known in England to-day. On the contrary, all that most of us know is the distressing battle of life necessary to get a bare living. The hopes of being quite free have been given up long ago by the majority of us, so much so that only a few of us can form a correct notion of what liberty really means.

Liberty almost unknown to-day.—In the excessive over-population of to-day, and in this age of warped vision and superstition, no man enjoys his perfect liberty. Only the very rich man has his rights, and even he is not quite free, for his property is threatened by a horde of discontented, half-starving men who loudly advertise the fact that they do not get their rights, and who may at any time rise up and plunder him, or (as is actually going on to-day) get laws passed to legalise their plundering and call it “ taxation.”

How can a flock of a hundred sheep in a field which will support only ten be expected to get their rights, their liberty ? It is impossible. And this is just humanity’s ailment to-day ; hence the world’s excessive restlessness.

Next to the rich man, the lowest and worst classes (including, as they do, most of the so-called “ working ” classes, who are subsidised by the State) come nearest to getting their rights, while the middle-class man, the nation’s best asset by far, is robbed of his rights more than any other class. But of this more anon.

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Now, let us take a slightly more detailed survey of the present-day conditions in England and the cause of these conditions, in order, eventually, to find the best way out of our present state of useless hustle and scramble for the bare necessities of life ; and to point out eventually the only way from international warfare to international peace, from world-wide slavery to world-wide liberty.

CHAPTER XII

NATION WRECKERS

THE CLERGYMAN AND THOSE WHO WORK UNDER HIS INFLUENCE

“ . . . A religion which has governed the world for 2000 years, which has influenced all philosophies, all literature, all laws, all customs up to our own day, till it has finally filtered into our hearts, our blood, our system, and become part and parcel of ourselves without our becoming aware of it ” (Dr OSCAR LEVY in “ Neitzsche ”).

“ The Christian religion with its slave morality is, above all other, life’s fiercest enemy. Christianity counteracts natural selection. It is the greatest of all conceivable corruptions, the one immortal blemish of mankind ” (NIETZSCHE).

The Fount of Falsehood.—Almost all the great evils of modern times are, in my opinion, due ultimately to one cause—namely, the teaching of the clergy.

For centuries the clergyman has been warping the minds of the people with yarns which have no foundation in fact, which no honest-minded man can regard as anything but absurd fairy tales. To-day he still preaches them, in spite of the beautiful truths which science has taught us. The consequences of this teaching are incalculably far-reaching and devastating. A mind warped while it is young and plastic, a brain crammed with rubbish during its early years, grows up with a distorted outlook upon everything, and the truth is frequently made to look untrue, repellent, impossible.

How much more divine to keep a child’s mental slate clean and ready to receive impressions of truth as these truths come to it in the course of its daily life. Far better to have a brain entirely unschooled than to have it schooled in untruth. If the clergyman could only realise the enormity of the crime of warping a beautiful machine like a child’s brain he would shudder. But he seems to glory in it. “ Mankind *must* have a standard to live up to,” he says, “ and, failing a real one, it is my sworn duty to give him a dummy one.” In other words : “ Though I do not know the way through life myself, I make it my profession to stick up a host of finger-posts, many of which *I know* to be wrong and misleading, in order to show mankind

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the way.” And so he knowingly misdirects mankind. Like a dragon with a fairy’s face, with smiles and honeyed words of falsehood, he goes about leaving in his wake a trail of human blood, brains, tears and sweat intermingled; a din of moans from starving humanity, madhouse ravings and cries of sickly children.

What is a Clergyman ?—Now let me briefly survey the clergyman, what he teaches and the results of his teaching.

What is a clergyman ? Many of my readers will say that he is a nice, kind, clever, educated gentleman, with a peculiar hat and collar, who gives up his whole life to better the lives of his fellows, apparently almost regardless of his own welfare. Very good : this is the sunny side of the clergyman, the side which only schoolboys and old women observe.

What is he in reality ? He is a human being who must eat, drink, sleep, love and then die like any other being. What in his innermost mind is his first desire ? Briefly it is just this. At the outset of his career he says (to himself only) : “ *I will* get on, *I will* be no ordinary man, and considering that I have no special abilities at all, the best way to gain this end is to take Holy Orders. Therefore I will go to college, and will firstly gain the distinction of being a ’varsity graduate with, if possible, high honours, and afterwards the distinction of being a member of the cloth. Next, I must get into the swaggerest parish possible, and, if it means my advancement, I must even be a missionary in the slums ; but I *must* get to know all the rich and titled people I possibly can. Then I may stand a good chance of being a somebody ; and, if I can win the hand of a daughter of some wealthy, titled and influential family, I may some day be a big shining light in the social and ecclesiastical world.”

Desire for Fame.—“ I must try to preach original, even absurd or comic, sermons in order to attract attention to myself. I must try to write a book, ‘ *Clavis Revelationorum*,’ or a book with some such attractive and learned title.”

(By the way such literary attempts are, if of any value at all, invariably palpable paste-and-scissors work, plagiarism of other men’s ideas, and if such a book has any sale at all it is only amongst the lowest intellects in the country, generally of the “ cultured ” classes. Even so, the book is soon dead for ever, and such books are bought every day by second-hand book-dealers for one shilling per cwt. as waste paper, together with old books of poetry, old novels, bibles, commentaries, hymn-books, etc.)

Then he continues his chat with himself : “ If I succeed I

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may be a canon, or a bishop, later on an archbishop. What glory! What power! What a success to make of life! The thought dazzles me. Anyway, that is my goal, so here's for it."

Of course, if he should happen to be well connected by birth, related to influential or wealthy people, he knows quite well that his future success will be certain: for, even if he has no capacity whatever, he will be at least sure of a fat living somewhere. And should he exhibit any social or ecclesiastical "form" at all, he will very soon become a canon, and then a bishop; his friends will see to this for him.

Why he is cultured.—To get on socially, he must have good manners and speech, nice appearance, smart clothes and a clean collar; he must, above all, hobnob with rich and influential folks. He goes "instinctively to the squirearchy and the nobility," as one writer puts it. It is absolutely essential that he should be what is known as a "good conversationalist"; for he knows that a good conversationalist is always in demand. To this end he stocks his mind with a host of disordered facts about anything which a mere conversationalist is expected to know. So he equips his mind for this and almost no other purpose.

He must be "well up" in the old classical authors, modern authors, old architecture, the old masters, modern picture shows, the theatre, composers and performers of music, politics, popular science and current events, and *anything*, in short, which is likely to be a frequent *subject of conversation* amongst those in "cultured" circles. He must have something to say about all these subjects, and what he says must be, first and foremost, *correct*!

Mental Pugilism.—In short, he trains himself to become a mental pugilist, ever ready to give a knock-out blow to possible opponents who are similarly trained. If he hurls bigger lumps of erudition at his opponent's head than his opponent can hurl at him, he is the victor; or, if *vice versa*, he is vanquished and made to look small. The training of the mind for these conversational contests is called "culture," and a mind so trained is said to be "cultured," well-informed, full of hurling materials, as it were.

This culture rivalry is absolutely on the same parallel as the more obvious rivalry of women who are for ever trying to out-jewel and out-dress each other; and the man who gains the reputation for being cultured, or for being a good conversationalist, experiences just the same joys of social triumph as a woman who gains a reputation for being more smartly or more expens-

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ively be-jewelled than her rivals. His fear of being considered a Philistine is intense : it is the greatest fear he knows, and he has as much dread of being behind the fashion in the world of culture as a woman has of being behind the fashion in the world of dress.

To such minds as this, the rules of Latin grammar, of the golf links, of drawing-room etiquette, of Church ritual, are far more important than the laws of gravitation, light, heat, evolution, sociology and any of the other beautiful evidences of all-pervading natural law, by which the hand of God works.

Love of Self.—If he is just a little more than an ordinary clergyman, if he is a canon or a bishop, if he has preached a cowardly sermon attacking his brother clergymen, delivered an unimportant lecture, refused someone the Holy Communion, refused to read a certain paragraph of the Prayer Book, written a book, or done anything which may cause his name to be mentioned in the papers, he at once subscribes to a press-cutting agency in London, in order to know what is being said in the papers about him and his wonderful doings.

And if perchance he should have some initiative and originality (of the kind which is commonly found in lunatic asylums), he will break away from his particular denomination and endeavour to found a new sect, so great is his desire to be conspicuous. This, in my opinion, accounts, more than anything else, for the numerous minor sects which have all sprung up from one original creed.

Why he travels.—Then he must travel, not to see the beauty of God's earth or man's art, but purely to be able to say that he is thoroughly conversant with every foreign town "worth visiting." Hence he goes to all the towns and places which are *sure to be talked about* pretty frequently : Paris, Rome, Venice, Vesuvius, Switzerland, South of France, Egypt, Palestine. These places he studies very carefully with guide-books, and he comes away armed with such a fund of guide-book information about his travels, together with scores of photographs and curios as evidence of his great prowess, that he gains his greatest desire—*i.e.* to be considered a well-informed travelled man, second to none at any dinner-table or in any society. For this reason also is the clergyman a good raconteur ; it is well known that most parsons can tell a good tale. In order "not to be out of it" he will gladly, whenever he gets the chance, join a party of wealthy shooters and enjoy with them the slaughter of God's beautiful creatures ; his creed does not include kindness to animals of the "lower creation" !

He is not a Progressive.—How many steps in the progress of the

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human race have ever been laid by clergymen ? Or, worse still, how many steps in the direction of true progress have not been hampered, impeded or defeated by clergymen ? Modern clergy have certainly no ideas whatever, unless it can be called an idea to change the position of the lectern, the colour of the altar cloth, or the order of the hymns in the hymn-book.

His Professional Belief.—Such is a very brief survey of the clergyman's inner self, the real self, the self never spoken of. In short, a clergyman is just an ordinary ambitious man, with a mind of the wrangler order, a good blotting-paper sort of mind, which can remember nearly everything it has ever seen in print, but which has not the slightest tinge of originality or independence. He is just an ordinary ambitious man with a professional belief—*i.e.* a belief for which he is paid. "It is noteworthy that the brightest intellects among our university graduates seldom choose the ministry as a vocation," says the Rev. R. J. Campbell.

Genius and Talent.—He is never a genius, though as a rule he is "intellectual." Otto Weininger in "Sex and Character" thus describes the merely "intellectual" man :

"Men who are merely intellectual are insincere ; they are the people who have never been deeply engrossed by things. . . . All that they care about is that their work should glitter and sparkle like a well-cut stone, not that it should illuminate anything. They are more occupied with what will be said of what they think than by the thoughts themselves. . . ."

Of genius the same writer says :

"Genius is not the superlative of talent ; there is a world-wide difference between the two ; they are of absolutely unlike nature. . . . There is in him [the genius] not only the universality of men, but of all nature. He is the man to whom all things tell their secrets, to whom most happens, and whom least escapes. He understands most things and those most deeply, because he has the greatest number of things to contrast and compare them with. The genius is he who is conscious of most, and of that most acutely. And so without doubt his sensations must be most acute. The consciousness of genius has the greatest, most limpid clearness and distinctness."

His Creed and Others.—What does the clergyman profess to teach ? He professes to teach an unthinkable, unreasonable creed ; a creed so impossible to carry out and live up to that he cannot himself attempt it—a creed which has reduced every country which has come under its sway to a state of chaos

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which is awful to contemplate. No Christian nation is living peacefully to-day. No Christian country is free from the fiercest internal strife; and every country to which the Christian creed has recently been carried is to-day suffering from the same terrible unrest and chaos.

There are countless creeds about false gods throughout the world, and it is a useless task to inquire into the merits of all of them, in order to discover which is the right one. Each man says his creed is the only right one, and as a consequence of this narrowness of view, the thing which most strikes the outsider about the different theological sects is their intense hatred and abuse of each other. The jealousy and bad feeling of the clergy towards each other are notorious.

If I ask the clergyman why he pins his entire faith in only one of the numerous known creeds of the world, without so much as giving a superficial inquiry into the merits or demerits of these creeds, he cannot answer me.

When he tells me that his particular creed is the only right and true creed on earth, I tell him that there are a hundred creeds just as good as his, and ask him for proof that his creed is the only right one. These he cannot give me, but instead, he tells me that I am an infidel, an atheist, agnostic or what not.

Twentieth-Century Inquisition.—In the olden days his power was so great that he would have ordered me to be burnt at the stake for heresy. Even to-day, let it be said to England's shame, a clergy-made law can order any man who speaks the truth too fearlessly to be put in prison for what is called "blasphemy." Picture it! In the twentieth century, this age of enlightenment, the punishment of a man who dares attempt to lay low the respectable, smug, dangerous creeds of hundreds of years ago.

His Belief in Utter Impossibilities.—In that little patch of land called England, the chief god which most of the clergy teach is that known as the god of the Established Church of England. A false god, the god of savage tribes who lived thousands of years ago. There are also dozens of minor imitations or variations of this same god. The clergyman professes to believe in things which he knows perfectly well a sane man cannot really believe. He practically says he believes that two and two make five, and he tries to persuade his parishioners to do the same; nay, he says they *must* believe it. He exhorts men, women and children to blindly accept whatever he tells them as "the truth," and tells them that it is wrong to question any of his inconsistencies. Thus does he urge people to abuse their God-given reasoning faculties, the faculties which alone distinguish

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man from the beasts. “Who by searching can find out God?” he says, when he knows quite well that a knowledge of God can be gained in no other way; but he does not object to a man searching the Scriptures.

In essence he says he believes: That the saviour of sinners was the son of a virgin; that the father of the saviour was not a man but a ghost; and that when the saviour died, his body disappeared upwards towards the skies, to an imaginary place called heaven. But he would think me an idiot if I told him that I had myself been led by a star to behold a new-born child in a mews in the East End of London; that I had been informed on good authority that the child was the saviour of the world, and that its mother was still a virgin, while its father was an invisible being!!!

Which?—The clergyman is either a fool or a humbug: a fool if his mental capacity is such that he can really believe the rubbish he professes to believe; a humbug if he strives for a good social position and a fat living by professing to teach what he knows to be untrue. “The only question which any wise man can ask himself, and which any honest man will ask himself, is whether a doctrine is true or false” (HUXLEY).

Useless Asceticism.—I am well aware that many of our clergy are living lives of sincere devotion to a cause. Their sincerity is undoubted, but the cause they are devoted to is wrong in most of its essentials. Many of them are living ascetic, stoical lives, but such lives are as useless to the community as the lives of the self-torturing fakirs of India. An “exemplary” life is good if it is a good example to others, but when the example is unnatural or fanatical it may be exceedingly harmful to others. Useless, passive stoicism will never fight the devil of the twentieth century. Christ was considered great because of his humanity, of his great message to the world, not because he was an ascetic.

One True God and Many False Gods.—The clergyman teaches of a false god whose complete and fanciful biography was written hundreds of years ago by ignorant men, and he implores his flock to disregard the great living God, whom he is forsworn to boycott. Indeed he openly denies this great God by swearing his belief in thirty-nine of the most idiotic, incomprehensible “articles” that could possibly be written. This false god is the greatest enemy the real living God has to contend with to-day; but, as is evident to everyone, the false god is fast dying, its once great influence grows weaker and weaker every day.

The knowledge of the living God is called Truth. This know-

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ledge is very small, but it is being slowly added to, year by year, by honest searchers—scientists and philosophers. The one true God is known only by his works, which none can deny, while the divers false gods are known only by their reputed actions and words, which, upon expert inquiry, are all proved to be mythical and untrue.

Works or "Words."—And honest men will prefer, even in the choice of a god, to judge him rather by his works than his word, for actions always speak louder than words. The works are undeniably true, the words may be wrong, or at least doubtful.

The clergyman says that there is an after-life where we shall be able to recognise one another and exist much as we are on this earth, except that we shall not have material bodies, eyes, ears, voices, etc. Of this he has no proof whatever. It is just a remnant of a savage superstitious age. It never occurs to him that we shall most probably return to the same state we came from, and be as blissfully unconscious of the future life as we are of a former pre-natal life. If the "soul" cannot die, but lives consciously after death, where did it come from and why are we so utterly ignorant of a former conscious existence?

His Disbelief in the Omniscience of his God.—He says that his god is omniscient, yet he is for ever pointing out errors of judgment, lack of foresight on the part of his god. For instance, he says that his god has commanded him to preach the salvation of sinners. Salvation from what? From sin? Then why was sin created, when afterwards all sinners must be first punished and then saved? He calls his god "a just god," yet he confesses that he created a few of his creatures specially for a happy life hereafter and the majority for an after-life of perpetual torture. (This yarn is nowadays so obviously absurd that he avoids talking about it whenever possible!) He prays to his god to remind him of things that his omniscient mind has overlooked, or may possibly overlook. One clergyman will pray for rain while another will pray for sunshine, and yet they both *say* that they expect their prayers to be answered! If one country is at war with another, both sides pray for victory and both sides say that they expect their prayers to be answered! The clergyman says he is one of a very small band of all God's creatures who will go to a happy life when they die, a life far, far happier than this one; yet he clings on to this mortal coil with as much eagerness as any other animal.

He says that man has a "soul," but that all God's other creatures are "soulless," though he does not and cannot say at what precise period in his evolution man began to develop a soul.

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His Doubts about his God.—He says that his god takes a special care of him, yet he has to fight for his living just like any other man or animal ; to further prove his great belief in what he says, he puts bolts on his doors, burglar alarms on his windows, invests his money in the safest and most remunerative markets, etc. He thanks his god for giving him his food, yet he knows that if he did not work for it he would starve. Incidentally let me add that the clergy as a professional body live longer than men in any other vocation. Does this not tend to show that the cause of their longevity is the easy life which the bulk of them live ?

His Absurd Customs.—If I ask him why it is necessary to wear such a foolish livery when preaching about his god, or during any “ big occasion,” he can give me no sensible answer—or, at least, no more sensible than can be given by a Hottentot witch-doctor in defence of *his* absurd “ get-up.” If I ask him what he means by disturbing the quietness of a Sabbath day by an insane clanging of savage bells in this age of cheap clocks, he can give me no better answer than a kafir who is asked why he thumps a tom-tom with a human thigh bone.

If I ask him what he means by any one of his foolish ceremonies he merely says : “ It has always been the custom ; one form is as good as another ; why not stick to the old one ? ” Yet, after admitting that one old custom is as good as another, he sends missionaries abroad to make other men change their old religious ceremonies ! If I ask him what he means by consecration, by baptism, by confirmation he cannot tell me. If I ask him by what authority he alone can consecrate, baptise or confirm ; if I ask why a ploughman or a music-hall comedian cannot perform these ceremonies just as efficiently as himself, he cannot tell me. If I ask him the difference between a building consecrated and unconsecrated, a man baptised or unbaptised, confirmed or unconfirmed, he cannot tell me.

If I ask him why he sings some part of his Sunday service or recites others like a parrot (meanwhile scanning the congregation to see how many wealthy pew-holders have not turned up), or why he kneels during some parts of the service, stands during other parts and sits down to yet other parts, he cannot tell me. And so on, to sickening point, for no single act of the clergyman is sensible, rational or good when examined by the light of ordinary common-sense.

His Empty Titles.—If I ask him what special qualifications he possesses which entitle him to be called a Reverend or a Very Reverend he can find no answer. If I ask him why or by what authority he calls himself a “ divine,” a “ Lord Bishop,” a

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“ Father in God,” “ His Eminence,” “ His Grace,” or any other meaningless, meritless, un-Christlike, theological hall-mark, he can give no reply : he knows quite well that there are hundreds of theological graduates who have qualifications quite as good. I never see a theological title in print, or hear it mentioned, without thinking how its possessor must chuckle up his sleeve when he asks himself : “ What does my high-sounding title *really mean* ? At what special department of knowledge am *I* an expert ? What do I *know*, what can I *do*. Who *am* I that I should carry such a grand title ? ”

All these empty vanities prove to me that he is no more a divine than a bank clerk, no more a Reverend than a taxi-driver, no more a Grace than a nursemaid, for through it all I see just the ordinary human animal scrambling for wealth and self-aggrandisement : the rest is the “ profession,” the sham, the pose—the means to an end.

His Obedience to his God.—He says that his god blesses poor men, yet when he dies he frequently leaves great wealth behind him.

Here is a short list of “ men of God ” who have professed to laud poverty all their lives—Blessed are the poor ; sell all that thou hast ; a rich man can hardly enter the kingdom of heaven ; lay not up treasures on earth ; take no thought for the morrow, and so on—and the amount of this wicked world’s goods which they have had to leave behind them :

Archbishop Benson (of Canterbury)	. . .	£35,000
Archbishop Tait (of Canterbury)	. . .	35,000
Archbishop Magee (of York)	. . .	21,000
Archbishop Thomson (of York)	. . .	44,570
Archbishop Temple (of Canterbury)	. . .	16,338
Archbishop Gregg (of Armagh)	. . .	12,113
Bishop Gott (of Truro)	. . .	82,611
Bishop Walsham Howe	. . .	72,240
Bishop Tufnell	. . .	65,805
Bishop Johnson (of Colchester)	. . .	54,556
Bishop Durnford (of Chichester)	. . .	37,633
Lord Arthur Harvey, Bishop of Bath and Wells	. . .	12,680
Bishop Hughes (of St Asaph)	. . .	23,640
Bishop Browne (of Winchester)	. . .	22,006
Bishop Atlay (of Hereford)	. . .	22,750
Bishop Goodwyn (of Carlisle)	. . .	18,977
Bishop Thorold (of Winchester)	. . .	29,165
Bishop Lightfoot (of Durham)	. . .	30,581
Bishop Creighton (of London)	. . .	29,500
Bishop Wordsworth (of Salisbury)	. . .	33,455

(*Morning Leader*, 9th October 1911.)

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His god commands him to love his enemies and “love one another,” yet, while he frequently lives in luxury, he gives his curate the same starvation wages as unblushingly as any other sweating employer. While he preaches the equality of all men he practises snobbery of a very common and, *considering his pretensions*, a most offensive order. If he has a 'varsity degree, or a higher “position” in the ministry than his brother ministers, he is always most careful that these great honours shall be in evidence whenever his name appears in print. He regards a back-door curate as something very low in the profession, and snubs him whenever a chance occurs.

Peace, Perfect Peace, in the Forces.—Some clergymen teach the gospel of peace and good-will to our soldiers and sailors ; they live in barracks, quarters and battleships instead of palaces, vicarages and rectories, and preach their empty message to men whose sworn duty it is to murder ! Such great Christians are these men that to aid and abet an Englishman to kill a foreigner is not regarded as aiding and abetting murder ; far from it ; foreigners are not God's creatures, and are made to be killed !

I once saw an archbishop in fine expensive raiment spend a glorious summer afternoon in opening and dedicating a new church to the glory of God, to the advancement of mankind, to the preaching of heaven, of good-will towards men, of peace among men, of God's love to man, and so on. And shortly afterwards I read that his wife—mind you, an archbishop's wife—in full social war-paint, had just launched a battleship, the most deadly enemy to the life and limb of God's creatures which the cunning of man or devil could devise !

Danger to the Country.—As a means of bettering the present social condition of the people the failure of the clergyman is complete, because he works in the most direct disobedience to the command of the true God. His god says : “Give to the poor, the afflicted in mind, body or estate, the unfit, the least gifted and worst specimens of all mankind.” Therefore we see him helping the unfit, with money begged from the fittest and best classes in England.

Killing the Golden Goose.—And the natural consequence of thus defying truth, of preaching the survival of the unfit and the oppression of the fit, is that even his own income is falling off. Oppressed taxpayers cannot get married, and therefore pay him no marriage, christening or churching fees. They do not go to church, because they must rest on Sunday in their own way after a week of hard work—which is ever growing harder—and therefore they do not pay pew rents. They find by their own experience that what he talks in the pulpit is glaringly

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untrue, absolute nonsense. They find that non-religious people live just as morally, just as honestly as religious people, not excepting clergymen.

The Rev. R. J. Campbell says :

“I frequently meet, and even reckon amongst my closest friends, persons whom one can trust and respect, but who confess themselves to be without any religious susceptibilities of any kind; they are living intense and useful lives without any consciousness of dependence upon a superhuman power . . . they are high-minded, kind-hearted and enthusiastic over all kinds of schemes for the betterment of the race.”

They find that prayer is not answered. They find it is quite enough to let an enemy slap one side of the face and do not therefore offer him the other. They find that the poor are cursed instead of blessed. They find that parents who have their “quivers full” are likewise more cursed than blessed. They find that bread cast upon the waters has a habit of not returning at all; and so on. Thus their respect for the clergyman and his teaching has almost entirely gone.

Churches not Paying.—Every year the clergyman finds it more and more difficult to pay his way. Every year the value of the coins in his collection plate grows smaller and smaller, and in response to his appeal for silver instead of copper coins, the regular churchgoers give him the smallest silver coin they can get in order to be “conscientious”! Who can hear the word “threepenny bit” or, I was going to say, “button,” without thinking of the collection on Sunday? Every year “church expenses” are an increasing worry to him, and in the near future he will be compelled, through lack of funds, to shut up shop altogether.

“The people’s warden of Kensington Church spoke of the large amount of coppers in the collecting bags, undoubtedly contributed by well-to-do members of the congregation, because this occurred at the services which are not attended by poor people and children. The large majority of worshippers at these services were well-dressed ladies. There were hundreds of pennies and halfpennies” (*Chelsea Mail*, 12th April 1912).

Decay of the Clergyman.—The whole teaching of the clergyman is becoming more and more a thing of no account. He once led the world in all its chief doings, while to-day he is the veriest ornament, the most unimportant item in even our social affairs, where he masquerades in just the same way as

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do our Beefeaters, our liveried butlers, our Court ushers. His power to-day is *nil* ; his opinion is *nil* ; his knowledge *nil* ; his social position is absolutely his all.

1571 versus 1913.—He is arrayed in armour and cloth-of-gold ; he is armed with crossbows, spears, pikes and shields, with banners, flags, images, meaningless ceremonies and savage incantations, and with this equipment he “ hopes ” to fight the Evil One of to-day, who is armed with big guns, cordite shells and all the elaborate paraphernalia of modern warfare. Consequently he is on the defensive all the time. And what a shield he uses !—a thin piece of tin, on which was once painted the word “ Faith,” now so battered about, so perforated by the blows of defeat after defeat at the hands of his bitterest enemy, Truth, that its motto is not discernible ; and, as a shield, it is useless, worn out—ay, even a laughing-stock.

And ere long the rapidly increasing pauper classes, whom he is so carefully tending, will turn and rend him, expel him from the country, sack his churches, burn his idols and steal his ceremonial vessels ; for there are no classes so absolutely without religious sentiment or respect for the cloth as the lowest classes in England. Every child that is born in the lowest class is a nail in the clergyman’s coffin. Every child of the best class which is killed before birth is a brick taken away from the Church where the clergyman of the next generation is to earn his daily bread. Thus is the clergyman of to-day helping to kill the old-fashioned firm which has for centuries found him a living and a good social position.

Church Work.—The pernicious influence of the clergyman is evidenced by the enormous amount of money, of energy and of time given by the lazy, ignorant men and women of the aristocracy and rich middle classes. The women are chiefly to blame for this blind disbursement of charity ; they do not do it altogether from a spirit of respect for the clergyman’s teaching, but largely, if not mainly, because such charities are arranged in the form of social functions ; and round these affairs, of course, everybody who pretends to be anybody in the social world will buzz like flies. And of course the clergyman is in his highest heaven when thus associating with real titled folks, the “ cream of society,” and perhaps royalty !

Then there is the great army of middle-class women, who assist at soup kitchens, bazaars, sales of work, jumble sales, and so on. These women are, many of them, unmarried, and they seem to be quite unaware of the fact that they are materially helping their worst enemies, the lowest classes, to have large families, while they themselves, who would

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be far better mothers, are forced to remain unmarried and childless.

A Nest of Vipers.—The clergyman keeps alive the sentiment which urges the parents of the wealthy and middle classes to fill the minds of their children with the pernicious nonsense found in so-called “Children’s Books”: nonsense written by the most ignorant of women and printed by some wretched religious firm in Paternoster Row for the sake of making money—books founded on a basis of theological mud, which teach the virtue of giving pennies to beggars, books and bibles to cripples, clothes to wastrels, buns and tea to slum-dwellers, crumbs to robins, and so on; in short, nonsense which trains the childish mind to regard it as noble, as a prime virtue, to help the worst and most unfit classes of the community. Little do such parents think that the huge sums which some of them bequeath to the lowest classes are making conditions of life intolerable, nay, impossible, for boys, girls, men and women of their own class. Little do they think how materially they are assisting the extinction of their own flesh and blood in the near future! Little do they think that every penny which they give as a donation or subscription to the worst classes is fostering a horde of hungry men, women and children who may soon strip them of all their belongings and take them to the scaffold, as the rich were taken during the French Revolution. Little do they know that the anarchist spirit is spreading at an alarming rate, and that these anarchists are mostly the men and women who were fostered and tenderly cared for as “dear little innocent slum children,” when they were helpless, starving babes. Little do they know that the periodical literature of these anarchists is of the most violent order (though professedly not so), full of threats to remove some day their oppressors and slave-drivers—the rich—off the earth altogether.

And for these evils the clergyman must take the blame, for he spreads abroad the false sentiment which is the direct cause of them. All the numberless charities which are conducted on these lines, under the influence of the clergymen’s teaching, are doing 5 per cent. of immediate good and 95 per cent. of ultimate harm, for they are merely helping the worst classes at the expense of, and to the extinction of, the best.

Bad Influence on Legislation.—The teaching of the clergyman has tainted all our legislative bodies. “To pity the poor, the afflicted in mind and body, is what the clergyman has taught us from infancy is a right and proper thing to do,—therefore, if we obey the clergyman, we are doing what is obviously

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right," is the cloak under which they endeavour to cover their acts of bribery. Votes for paupers, Employers' Liability Acts, workmen's trains, old age pensions, free education, free food, and so on, are bribes, pure and simple : corrupt practices of the most dangerous and far-reaching description.

Clergy chiefly Responsible for False Sentiment.—Another evil for which the clergy are to be blamed is the spreading abroad of the notion that mankind is *made in a very special and vastly superior mould* to those in which God has made all the other animals of the earth. For on this wrongful statement hang many great evils of to-day.

This widespread notion has not one single fact to support it ; for in fact all animals *are cast in different and very special moulds*. If a man is made in God's image, then so are his dog, his horse, his honey bees, his apple-trees and everything else which God has made.

As far as superiority of mould goes, a bird is man's superior in that it can fly, a fish in that it can live, and move with great speed in water, a fly in that it can walk on the under side of anything, a worm in that it can know none of the anguish of mind a man can know. Man is unquestionably "top-dog" of all creation ; he can and does "boss" nearly all other creatures, and this fact is to an unthinking person a certain proof that man is a specially made and superior animal. But can any inferior animal stoop to man's terrible depths of filth, to his low, brainy cunning, or intelligent crime ? No, not one of them.

If some animal, say a bird, could write a Natural History it would probably head the list by its own species, and, in speaking of mammals, somewhere near the middle of the book, would say something like this : "Now we come to the most ingenious of all animals, called 'Man' ; he has a very highly developed brain, and can do many things which no other animal can do . . . but, after all, he comes low in the scale of creation *because he cannot fly !*"

Man a Beast which perishes.—How much more simple, truthful and beautiful is the idea that man is just an ordinary animal, which has happened, by circumstances over which he has had no control, to have his brain specially developed instead of having his fore limbs turned into wings, fins, claws, suckers or some other of the thousand forms which Nature bestows. Is it not more honest to regard man, failing evidence to the contrary, as just a plain animal, as a mere beast which perishes ? Certainly it is.

Sir Oliver Lodge, who is, nevertheless, well known to

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believe in “discarnate minds still active and able to communicate,” says :

“I am not biased in favour of a future life . . . I do not want any future life. I contemplate with something approaching dread and dismay the possibility that my personality will go on existing and suffering after death. I should greatly prefer extinction : and it is extinction that I hope and long for.”

This erroneous notion that man is a special creation, the only animal which has an immortal soul, is, in itself, accountable for many of the social evils of to-day. It is because of this belief that we keep idiots, helpless cripples, confirmed drunkards, ten-times-convicted thieves—because they are considered “special creations” ; while we think nothing of killing kittens, puppies, mice, unsound horses and cattle which are seriously “in the way” because they are all considered “soulless beasts which perish” !

The clergyman preaches : “Thou shalt do no murder,” though he knows quite well that some human beings *must be* disposed of somehow because the land *cannot* contain them all ; so he looks on while millions of England’s best men and women emigrate to foreign lands ; he allows them to live unhappy celibate lives ; he allows them to murder their children before birth ; he allows men and women to commit suicide ; he allows fine healthy fellows to be blown to atoms by lyddite shells ; he allows poor men and women to die of starvation. Yet he still preaches : “Thou shalt do no murder” ! He might just as well preach to a wineglass : “Thou shalt contain a gallon of water.”

Blind Humanitarianism.—His sympathies go out always in the wrong direction, to the criminal, the wrong-doer, the “sinner,” and those whose suffering is of the most obvious and hopeless kind. This misdirected sympathy, this sentiment which is known as humanitarianism, is so blind, so false, that suffering of any sort which is *not obvious at a glance* is absolutely ignored, no matter how intense. If a man is a hopeless lunatic the clergyman is the first to urge that he be kept from starvation and danger for the rest of his life, while a man whose madness is not so obvious is ignored and left to be jostled about and killed by his fellows in the battle of life. If a man is thin through consumption brought about by hunger, even though he may live for years on the starvation line, he is also left to look after himself. A hopeless cripple is provided for, while starving men who are not cripples are passed by. A drunken pauper woman who is about to have a child is carefully looked

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after, while thoroughly good mothers, who are struggling against poverty, are ignored, nay, even allowed to kill their children before birth, and so on.

Ruinous Humanitarian Legislation.—In short, humanitarianism is doing the greatest harm to the community because it is kindness shown only to those who least deserve it. It increases ill health, by fostering it, and encourages wrong-doing by not punishing it adequately. The evil effects, upon the more deserving members of the community, of this widespread humanitarianism are legion, but I cannot do more than give a few instances. The clergy-ridden legislator, being, as he is, a “respectable” humanitarian, uses his power to work havoc with the welfare of the country. To every man and woman in England his attitude is something like this (although he would not quite agree to my way of putting it): “If you dare to become a good, hard-working, prosperous citizen, I will tax you almost to the point of extinction, but if you care to become a burglar, a criminal, a manslayer, I will keep you for life if necessary quite free of charge. If ever you should be lucky enough to become mentally unfit, I will keep you in a comfortable asylum for the rest of your life. If you are not sufficiently unfit or undesirable you must look after yourself; the more afflicted you are, whether mentally, morally or bodily, the more carefully I will look after you. My duty is to consider only the unfit; even if they number twenty millions it is still my duty to give them my first thought.”

Consequently we find that the best and most deserving classes are oppressed more and more by taxation, which is used to foster and keep alive a rapidly increasing host of the worst and least deserving classes.

Results of Humanitarian Legislation.—While hundreds of innocent men and women who have been defeated in life's battle are sleeping on the Thames Embankment, in doss houses, under hayricks and hedges in all sorts of weather, our vast army of idiots, drunkards and criminals are sleeping in comfortable beds, waited upon by liveried attendants, provided “free, gratis, and for nothing” by the State.

The upkeep of a criminal, idiot or pauper costs probably from ten shillings to fifteen shillings per week, and this is his “wage” for doing absolutely nothing, whilst outside these State homes for the unfit there are thousands of splendid men and women working like slaves for three shillings, five shillings and ten shillings per week.

While thousands of fit young men and women of the middle class are slaving their utmost for a bare living, and going through

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untold self-denial in order to keep their aged parents in decent comfort, the old parents of the worst classes are kept in idleness by pensions bled out of the best classes. While the unhealthy children of the lowest classes are being driven to school in a swagger carriage with a liveried coachman, to be taught cookery, deportment and French, our best men and women are compelled to forgo the pleasures of marriage and parenthood altogether.

While the hundreds of splendid young fellows who man a battleship are sent out to be blown to atoms, we are nursing a host of idiots and cripples at home, and carefully guarding them from all danger to life or limb.

While voluntary contributions, patronised by royalty, rich old maids, army officers and parsons in high places, are freely given to find employment for an army of undeservers, cripples, weaklings, mentally deficient, deaf, dumb and blind, there are countless numbers of working men and women, fit in every respect, who are left to struggle on, not only without any aid whatever, but in competition with the unfits who are thus aided by so-called charitable folks.

While an honest married couple of the working class are doing their utmost, totally unaided, to keep up a bold struggle against poverty, a wastrel couple with no good qualities whatever will have a swarm of charitable folk buzzing around them and their miserable family. This is how good health and bravery are discouraged and how vice and ill health are encouraged by humanitarians.

While a murderer who is sane is *hanged* after a few months of the most terrible mental agony that a human creature can possibly endure, a murderer who is insane *goes scot free*, and is carefully kept in comfort for the rest of his natural life !

While wrong-doers and youthful criminals are being taught trades and given work in our prisons, etc., there are thousands of honest men who have learnt a trade thoroughly well who have to go workless through life, with no assistance whatever. 774 convicts at Parkhurst Prison earned £11,195, 10s. 9d. in one year ! Thus is honesty discouraged and vice fostered. Small wonder is it that honest starving men deliberately commit some misdemeanour in order to get a respite from the anxieties of unemployment and starvation !

While a convicted company-promoting scoundrel, who has ruined families wholesale and brought many of them to an early grave, is kept alive in prison, in far more comfortable conditions than many an honest working man, we hang a man who has killed one harlot.

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Make it illegal, says the humanitarian, to flog a refractory schoolboy ; all forms of corporal punishment are wrong. Keep him in on a play day writing useless lines and make one of the masters forgo an afternoon's pleasure in order to mount guard over him, and so punish both master and boy. Do not allow doctors, by vivisectioning dogs and rabbits, to learn otherwise unknowable secrets of healing mankind ; it is cruelty which we cannot tolerate. Do not allow prize-fighting ; it is brutal ; one might get hurt. Do not flog the wrong-doer ; it is cruel, and it hurts our sensitive natures. Tax the best men in the land to keep him in a comfortable and expensive hotel-like prison ; nay, send him a nice brass band to soothe him ; get him a troop of actors to amuse him ; get him every luxury possible. Punish the innocent taxpayer *and* the wrong-doer for the sin which only the wrong-doer commits !

Wasted Millions.—Again, when the prisoners have undergone their punishment, and are outside the gates of the gaol, are they cured of their propensity to crime, or is their position advanced in any way ? Far from it. They know that they are branded as outcasts by the same humanitarians who put them in prison ; they are avoided by their Christian fellow-men everywhere ; they cannot get work, and the result is that three out of every four return to their crime, and once more to jail. And many such men spend most of their lives in jail. “Every time a man is sent to prison for a small offence committed he has been given a push towards the life of a habitual offender ” (Dr DEVON). Thus do prisons prove to be useless.

Does Nature provide us with one example of the doubly refined and useless torture of imprisonment which advanced mankind knows ? Does Nature anywhere, except amongst men, burden her worthy social animals by making them contribute heavily for the upkeep of an ever-increasing number of offenders against the community ? When shall we learn that prisons are utterly useless, that they serve no good purpose whatever, while the harm they do is incalculable ?

Useless Institutions.—Humanitarianism drains the wealth of the best classes in order to build, maintain and staff our enormous and numerous prisons, asylums, homes, institutions and so on. For this terrible expense the nation gets absolutely *nothing* in return but the doubtful gratification of a false sentiment. To what splendid uses these huge sums of wasted money could be put ! How sorely it is needed in the homes of millions of England's best men and women, who could spend it carefully on the betterment of their own lives and so improve the condition of the whole country !

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How different would be the aspect of our towns and our villages if this money were spent among the people who provide it !

Countless other instances of our iniquitous humanitarianism could be given, but these suffice. Now let me ask : Is this justice ? Is it common-sense ? Is it a proof of civilisation ? Is it a proof that the clergyman has helped to better the conditions of the community ? Nay, rather, must not the clergyman take most of the blame for such a state of things ; for is it not he who spreads abroad the falsehood which has largely brought about these conditions ? It is largely through his teaching that the wrong-doers and the unfit are taking up valuable space in a limited area of land which should be occupied by healthy, honest men and women. Alas, this Christian civilisation !

Humanitarianism as a Means to a Great End.—Further on I shall show that this disastrous humanitarianism, this direct flouting of natural law and of common-sense, will, one day, in the not very distant future, solve nearly all the problems which for a century or more have puzzled mankind. When humanitarianism is carried a little further, man will unconsciously arrive at the place he started from thousands of years ago. He will have been all round the world as it were, acquiring a vast amount of knowledge on the journey : and this knowledge he will utilise to his own benefit, for he will then rule himself properly. He will maintain social order and peace, he will love and obey Truth, for theology and parsons will be dead ; he will govern himself *consciously*, just as wild Nature now governs herself *unconsciously*.

Clergy Abroad.—The pernicious influence of our clergymen in foreign countries is a byword amongst those who are not of, or interested in, the “cloth.” He goes to a foreign land and tries to supplant one old-established and perhaps foolish creed with one equally old and foolish ; and, furthermore, he wastes thousands of pounds in the doing of it. He is a blind man leading blind men. He sends missionaries from this sadly mismanaged country to teach others how to mismanage affairs : he spreads abroad the very creed which has caused the terrible conditions in England to-day ! The progress of the missionary has been expressed in this curt sentence : “First the parson, then the soldier, then the ‘pub,’ then the prison.” Intelligent races of course resent and reject the foolish teaching and interference of these creedmongers ; while, in other countries, healthy, honest, black races are turned wholesale into diseased and drunken idlers, gamblers and wasters,

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“transformed into a pathetic burlesque of their conquerors, or rudely hustled out of existence.” “Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves” (Matthew xxiii. 15). And this is what the clergyman calls “doing good”!!

In all countries where the missionary works, it is safe to say that the only converts he makes are those whose belief in their own religion is almost non-existent, men who would believe almost anything, if it paid them to “believe” it. And these are the men whom the missionary bribes to become converts, not to his new creed, but converts to time-serving; because it pays to be a convert! In India it is notorious that the Anglo-Indians refuse to employ any native who professes to be a convert! A doctor friend of mine told me that when he was organising an expedition in Central Africa he always refused to employ converts, having discovered in a long experience that they were always thieves. He used, when selecting his men, to shout: “Converts to the Jesus business” (as the natives called it) “two paces forward”; then he gave the order: “Dismiss.”

And all the time that the clergyman is wasting huge sums of money in missions to foreign lands there are thousands of his own countrymen living in the direst poverty and misery. Is this practising the virtue of patriotism? Surely not; it is rather playing the traitor with a vengeance.

Theological Morals and Natural Morals.—The code of morals founded upon his creed is as foolish and savage as the creed itself; on it must be laid the blame for a host of evils of the present day. For centuries the clergyman has abused one of the finest of God’s creatures—man. He has taught that the body of man is vile, a thing of clay, ashes, dust, mere flesh, a thing to be abused, injured, mortified, an ugly lump of meat, whose only purpose is to serve as a temporary lodgment for an immortal soul. He has taught us to regard certain parts of the human body as low and indecent, even though nothing indecent can be observed in the nude domestic animals which are everywhere around us. This shows that prudery is nothing but a bad habit of mind.

“Prudery can be created or cured by education in childhood. It may be created . . . specially by making children regard nudity as shameful. . . . The prude is ashamed of the most natural things and undergoes continual torment” (FOREL).

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Cant about Passion.—The clergyman has attacked one of the main functions of the human body, and *for no reason whatever* has dubbed it “lust,” almost a crime. He does not call hunger, thirst or tiredness a crime. He can see no harm in a cookery-book or a long wine list which pander to our desire for food ; he can see no harm in warm wool and expensive silk—elaborate furs and feathers—to minister to our bodily comforts ; or highly decorated brass bedsteads whereon to rest our tired heads and limbs. He can see no harm in music, which satisfies our love for beautiful sounds, or pictures and statues, which gratify our love of visual beauty. But anything which may be made to pander to the love passion is dubbed beastly, vicious, indecent, pornographic. This love passion is, according to him, something low, something to be ashamed of, something which should only be gratified on certain almost impossible conditions, which he has laid down.

These conditions are, roughly :

1. That a man must maintain his wife comfortably all her life (which is a growing difficulty, if not an impossibility, hence the fall in the marriage rate amongst England’s best men and women).

2. That he shall maintain her children (also a growing difficulty, in most cases an impossibility, hence the semi-consummation of matrimony and the childlessness of England’s best men and women).

3. That he shall be faithful to his wife all his life (which is a grossly unnatural condition, and which the vast majority of men never carry out ; most of those who do carry it out only doing so with the greatest self-denial).

4. That a woman shall love, honour and obey her husband and be faithful to him only, no matter how great a scoundrel or libertine he may be.

Results of Cant.—And the result is that the increasing number of men who cannot carry out these unnatural conditions of matrimony are compelled to indulge their passion in other ways : hence prostitution, white slavery and the indescribable horrors resulting therefrom. Thus is the clergyman directly responsible for one of the greatest evils of modern civilisation—yet curiously enough he spends much of his time in futile crusades and lame sermonising against this evil !

Perhaps most men and women are now convinced that their bodies are of far more importance than their souls, and it is gratifying to know that penance, fasting, sackcloth and ashes, and such-like useless, nay immoral, self-punishments formerly urged on mankind by the clergyman, are obsolete. Ere long

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useless “chastity,” useless celibacy, and other such useless self-denials or mortifications of the flesh will be regarded as immoral, and become obsolete also.

Just as the days of long-drawn, hypocritical, miserable faces have gone for ever, so will the days of self-denying, hypocritical, immoral “morality” go for ever. The clergyman who now preaches against the vice of wearing a miserable hypocritical face may soon be found preaching against the vice of a miserable hypocritical code of morals.

His Abuse of other Codes of Morality.—The clergyman abuses all other codes of morals which differ from his. He calls polygamy a sin, while he considers monogamy no sin at all; in spite of the fact that where monogamy exists there are thousands upon thousands of women and many men who are leading unhealthy, loveless, celibate lives. But he does not let this worry him: why should he care how many suffering young or old maids swell his congregation, so long as they put money into his collecting bags? He does not hear their hearts’ yearnings, “I want love, I am lonely and ill, no man loves me.” No; his ears are not sensitive to such fine sounds.

“Mother Grundy.”—That monster called Mother Grundy—the Goddess of Respectability—was made and is kept alive by the clergyman, and the shame which is due to the fear of this dread goddess causes daily no end of suffering: “You must not do this or that because I say it is wrong,” says this monster, for no given reason, however. Who can say how much suffering, mental and physical, or how many deaths are directly due to this feeling of shame when a sin against Mother Grundy—not against God or mankind—has been committed?

Statistics cannot give us any idea of such suffering, because there is no means of gauging its intensity or its ubiquity except by counting up a certain number of particular deaths. Mother Grundy is, by the way, far more cruel in her treatment of the best classes because they, being clergy-ridden, fear her most; while the majority of the worst classes snap their fingers at her.

Uselessness of the Clergy.—For hundreds of years the clergyman has preached Christ to the English people, yet we have wider gaps than ever between our Mayfair and our Whitechapel, our Belgravia and our Battersea, our Rotten Row and our slum streets, our bishops’ palaces and our poor curates’ humble lodgings; our women wallowing in wealth and our unfortunates; our millionaires and our Thames Embankment dwellers; our party politicians and our State-sweated underlings.

Why does not the clergyman boldly attempt to get at the

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causes of these growing evils ? Why does he shirk inquiry into the causes of excessive wealth, and dire widespread poverty, of prostitution, of prenatal murder, of celibacy and other evils which he sees going on all around him, many of them amongst the members of his own congregation ? He must know that “ genteel ” sermons, oratorical nonsense or personal crusades are utterly futile to stem the tide of such powerful evils ; he must know that such evils are on the increase, and that there is a very definite cause for this increase. If this is so, surely it is the *cause* that should be inquired into. An evil tree with a thousand evil fruits will never die so long as the fruit is merely plucked and thrown away, or, as is more often the case, so long as these evil fruits are carefully tended. Find the tree of evil, root it up and then it cannot bear evil fruits (see Fig. 10, p. 203). But this is a task for a man, not a clergyman.

What Good has he Done ?—Well may the reader ask : “ What has the clergyman been doing all these years ? ” Could things be much worse if he had been spreading abroad the teaching of the devil himself ? No, in my opinion, it is hardly possible.

The sad truth is that the clergyman has not the capacity to deal with things of such magnitude, he is a non-expert at any and every thing, except conversation over cups and saucers, dedicating churches, opening bazaars, conducting mothers’ meetings, writing professional begging letters and preaching childish, empty sermons which purposely shirk all difficulties. He is quite untrained, has no special knowledge of any matter which vitally concerns humanity, and as a factor in the betterment of the conditions of his fellow-men he is a negligible quantity.

Clerical Method.—Let me now give an example of his futile methods of grappling with big problems. Here is an attempt—disgraceful in my opinion—to restore peace to a country while it was in the throes of a deadly strike. A Right Reverend Lord Bishop something or other circulated the following prayer “ for use ” ! during the recent labour disturbance :—

“ O God who art one Father of all, and who alone makest men to be of one mind in an house, we beseech Thee at this time of strife and unrest, to grant us by the inspiration of Thy Holy Spirit a fuller realisation of our brotherhood man with man in Thee. Allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings one with another, for the sake of, etc.”

What, let me ask, should we think of a committee of employers or of strike leaders, if they resorted to such an utterly

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futile means of quelling a strike ! Imagine a general with a big force in the field praying to his god (and doing nothing more !) to avert a battle when the enemy had already opened fire. Surely if clergymen and their savage incantations are of any use, a nation can dispense with such expensive alternatives as conciliation boards, boards of arbitration, special commissions, baton or bayonet charges !

Is this not a shameful way of shirking his pretended duty to his fellow-man ? Could not such "work" be done *just as well* by a Salvation Army lass at a street corner ?

Clerical Method Again.—I must give one more instance of clerical methods of dealing with vast social problems. A learned divine—he also was an exalted Church dignitary, a Serene Lord Bishop Right Rev. Father in God something or other—one day preached a "warning" sermon—*i.e.* a sermon which is to call the attention of his hearers to an evil which has been well known to the public for ten or twenty years. The evil referred to is summed up in his own first sentence : "This deliberate limitation of families which was first encouraged in England some thirty-five years ago has gradually spread like wildfire among the middle-class population, and the true wealth of the nation—the full-healthy, bright-eyed and happy-hearted children—have more or less gone down before it." With the usual sort of vision which all clergymen have of great social problems he gave as the cause of this evil "the growing selfishness, love of creature comforts and social pleasures"—which has *also* been said by everybody for twenty years.

"The Forces" of the Church.—It never occurred to him that there must be a very definite cause for this growing selfishness, for the sudden appearance of this "miserable gospel of comfort which is the curse of the present day." It never occurred to him that this growing selfishness is due *entirely* to the fierceness of present-day conditions. Nor did he ask himself : "Why should a whole country, nay, a whole world, suddenly develop this selfishness, which has never appeared before during historic times ?" And to rectify this great evil he can do no more than "summon the *forces* of the Church" ! What are these forces ? There are no forces ; and he knew it quite well when he said it.

Hear what Canon Bannister says about the "forces" of the Church :

"And so we clergy, the teachers, the prophets of the Church, ought to have something to say other than the vague generalities, the ancient antiquities, the archaic and accustomed platitudes of our clerical routine."

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Now hear what the Bishop of Carlisle says of the "forces" in his diocese :

"Two or three of the clergy are approaching the brink of exposure for their habits. Others seem afflicted with incurable indolence. The less they have to do, the worse they do it. Others are dull and listless. They get through Sunday, but Sunday does not shine through them. Their ministry is not ministry, but mechanism. They take little loving interest in their people, and consequently their people take little loving interest in them. Their churches are shut from Sunday to Sunday, and on Sundays they are empty."

What truly terrific, awe-inspiring forces ! And what an infallible remedy for a great social evil to say to the wrong-doers : "Don't do it !" For this is the sum-total of his epoch-making sermon. Could not a scullery-maid give advice every bit as sound as this ? Certainly she could—and would be glad to do so for as many farthings as this great Church dignitary received guineas. And to crown it all this clerical admonisher was a bachelor !

Clergyman as Enemy to Civilisation.—Civilisation can never come about so long as there exists a clergyman of any of the denominations now extant in Britain who is allowed to go about preaching falsehood, exhorting, nay actively assisting, good citizens to extinguish themselves in order to provide for the necessities of a rapidly increasing riff-raff population. I see, in the present social conditions, the hand of God slowly but surely undermining, eventually wiping out altogether, the clergy, the churchgoers and all believers in savage creeds. I also see the replacement of these individuals by others who have not the slightest respect for such untruths as are passed off under the name of religion, or for those who spread such untruth abroad. And when these creedmongers and their creeds are done away with, there will arise a generation—*it is rising at this present time*—with minds unsullied by creeds, cant, false sentiment and hypocrisy, who will be in a fair way to strike the highroad to rational self-government. For no man whose mind is warped from the cradle by gross sentiment and theological twaddle can ever take an impartial view of anything, much less the all-embracing questions involved in the proper government of mankind.

"There is no alleviation for the sufferings of mankind except veracity of thought and of action, and the resolute facing of the world as it is when the garment of make-believe by which pious hands have hidden its uglier features is stripped off" (HUXLEY).

CHAPTER XIII

CHARITY

Charity as the word is generally used is practically non-existent in animal life ; it commences first with sociable animals—amongst which man ranks high—chiefly in order to keep up numerical strength.

This virtue is *commonly* regarded as the giving to others—quietly, anonymously, with no ostentation or hope of reward—something which an individual can ill spare : this is tantamount to saying that charitable folk are imbeciles ; for only imbeciles would give away things they can ill spare.

It cannot be denied, in spite of sentimental objection, that it is foolish to starve *two* people instead of one, by dividing between two something which may suffice for one ! Hence charity of the poor widow's mite order, which involves *actual self-denial*, is so rare that it may be said to be practically non-existent.

Charity which is not Charity.—If I give my son, or my wife, or my brother, or my sweetheart, something I could well do with myself, it is not commonly called charity ; it is merely the right use of charity. My nearest and dearest friends are at home ; therefore, as a *quid pro quo*, I give them what is their due ; but it is not to be regarded as a gift, rather as purchase money for their many acts of kindness or duties lovingly performed to help my own welfare.

Or, it may be that I am charitable to my nephew, but only because I am desirous of helping him to score a point against his numerous rivals in the battle of life ; so that I really assist him for the pleasure of knowing that my own kith and kin are prospering. That is why blood was made thicker than water.

Or I may meet a poor broken-down friend of former days and give him a half-crown out of pity, or for old acquaintance sake ; but it is more likely than not that I give it to him in order not to appear mean in his estimation. I may say to him, as is commonly done : “ Well, here is five shillings on condition that you will not ask me again for help,” which proves that I am charitable largely in order to free myself from further molestation and loss of money.

I may have a poor friend whose society I value ; I may help

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him frequently with divers small sums : but I do so, though I may not know it, because I should probably miss his society if I did *not* help him. Can this be called charity ? I should say No.

Sprats for Herrings.—Neither is it charity to give money to the poor as conscience money, hoping thereby to be rewarded in the life hereafter. Nor is it charity to give a sum of money in the hope of gaining kudos, or a title, or a good position, or to get one's name put in the papers. These are merely sprats for herrings. To give a shilling to a poor beggar in the road in order to gloat over the good that one is doing, or in hope of seeing the pleased professional smile come over his face in return, or in hope of being seen while distributing alms, is not charity either.

Charity, as it really exists to-day, is, with very, very few exceptions, the giving away to others of the money, goods, time or energy which one does *not* require for oneself.

"Philanthropists."—The men and women who are now dubbed philanthropists by the public are, without exception, people with great wealth who give publicly—*always publicly*—enormous sums to any cause which meets with popular—*always popular*—approval. But they suffer not the slightest inconvenience by parting with their money. This is not charity, it is an easy and cheap means of self-advertisement in order to gain popularity.

There are many wealthy men who will instantly sack a poor employee should he dare to ask for a rise of a shilling per week, and who will willingly give sums to any person whom they consider deserving. They will even give a park or a fountain to their townsmen. Can men who amass wealth by mercilessly grinding the faces of a small army of employees be regarded as philanthropists because they voluntarily give *a fraction of it* away ? Certainly not.

Crime of Charity.—If we look at the subject of charity in its broadest aspect we find it divided into three classes : (compulsory) 1. State aid—*i.e.* money collected by taxation ; (voluntary) 2. Public aid—*i.e.* money collected publicly by churches, societies, institutions, etc ; (voluntary) 3. Personal aid—*i.e.* money distributed personally by private individuals. If we ask what its chief aims are, I think we must say that charity is given mainly to aid those who have no sense of their responsibilities, or who are impoverished by having big families well knowing that they cannot keep them, and those who are idle, unfit, poor, insane, lame, infirm through age, drunken, criminal, victims of accident and disease, and so on.

Indiscriminate Charity.—The dispensing of charity can only be

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called indiscriminate, for how can any man possibly find out who are the really "deserving" poor, no matter what his experience may be? It is a task for an angel. The most a man can do is to draw his own lame conclusions amongst those who more or less *openly* plead or exhibit their poverty. The deserving rarely let their poverty be known; they prefer rather to struggle on and bear their afflictions in silence. What mere man can discover these bravely disguised struggles? To give to the poor generally is indiscriminate charity, to give to the deserving poor only is a human impossibility.

"Appearances are deceitful," says a worker of much experience in the homes of the poor; "genuine poverty is rarely associated with squalor" (*Rept. Lon. Med. Officers of Health*). "But to so very many dirt is a sure symbol of want. Needy families, well deserving of assistance, are passed over because they maintain in their homes a tidy cleanliness, while the lazy and the thriftless ensure sympathy and succour because of their neglect and slovenliness. This is an ancient truth, but rarely kept in mind. When the charitably disposed, disregarding it, withhold help from the honest and worthy housewife, whose home is clean and orderly and whose children are comfortably clad, inferring from evidence of self-respect and domestic devotion that there is no pressing need, they often, it is to be feared, pass over the most urgent and deserving cases for assistance. Many persons of this description have to exist on much smaller incomes than are possessed by the dirty, slovenly and thriftless, who proclaim in appearance a poverty they do not, or should not, experience. Genuine poverty does not advertise itself, at any rate by uncleanness and raggedness which self-regard and industry might avoid" (*Birmingham Post*, 29th August 1911).

"Poignant human tragedies are hidden in a return issued by the Loc. Govt. Board. Its figures are those of poverty, pride, and the death-defying courage shown by those who succumbed in England and Wales to starvation during 1910. They number 111. In 85 of the cases no application had been made for relief, or *application was only made when the deceased was in a dying condition*" (*Daily Mirror*, March 1912).

"*Worthy* artisans and labourers and their wives dread coming before any kind of distress committee," said a philanthropic parson of Swansea (*Daily Mirror* 22nd March 1912).

"The more pitiable and abandoned a man is, the more does his condition appeal to the charitable. His very helplessness attracts attention and begets for him a consideration not given to those who are stronger" (Dr DEVON in "The Criminal and the Community").

Charity as a Pastime for Idlers.—There are leagues, societies, associations and funds galore which cater for the undeserving;

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they are mainly conducted by wealthy, idle women who like to be seen and heard of, and to have their names continually in print. I have a begging circular before me now; the list of patrons are, first, a lord bishop; then ten countesses, one viscountess, three "real" ladies, and the hon. secretary is a spinster. They specially plead for food and fresh air for poor children, adding, "Blessed is he that considereth the poor." Illustrations are given which show what low types of humanity this charity is endeavouring to assist. They nearly all have that repulsive facial expression which is peculiar to gutter and slum types, and, to judge by their general appearance, they will be hooligans, almost to a man, when they grow up. I have seen whole pages of women's portraits in weekly papers, parish magazines, etc., and underneath each portrait was the woman's name and the words, "Friend to the Poor"; "Lover of the Poor," etc. It is highly probable that no editor would have published their uninteresting faces were it not for the fact that this low sentimental worship of the worst classes is popularly esteemed a virtue! Consequently all women who possess such virtue are looked upon as heroines! Thus do uninteresting, wealthy, idle women get a cheap advertisement. I can picture one of these women gloating over the picture of her own face and name in a well-known paper. What a joy to see it! What a joy to read under it, "Hon. Nancy Prigge, Friend to the Poor."

Thus do folks who hate socialism help unconsciously to produce socialists. Thus are folks who hate hooligans and anarchists largely responsible for their increasing numbers. Thus do folks who hate poverty help to spread it broadcast.

And yet, while these charitable folks are helping such low types of humanity, they must be well aware that there are thousands of better children murdered before birth by England's best mothers, who, among their other good qualities, possess the great virtue of a sense of responsibility.

The Press and the Riff-Raff.—The editors of our daily and weekly papers, almost without exception, are also convinced that this care for the welfare of the riff-raff of the slums is a noble virtue. Each editor tries to out-do his rivals in collecting funds for all kinds of charitable objects—society bazaars, dolls, Xmas puddings, trips to the seaside, cheap meals, etc.

Is it not a curious fact that the very editors who devote so much space in their papers to attacking poverty, socialism and anarchy are unconsciously doing their utmost to foster the production of these evils!

Charity encourages Laziness.—How does charity affect the folks to whom it is given? This most important point is apparently

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never noticed by the charitable. Let us take, for example, the dwellers in our slums, and see how charity actually works. Firstly, the wants of these slum-dwellers are small, and the help of two shillings or three shillings per week, in money or kind, is quite a big income to them. This they come to regard as a regular weekly income, and in consequence they are encouraged to be idle to that extent. We have seen that no man, woman or other animal will work for nothing, and these slum-dwellers are just the same ; if they can get three shillings per week for nothing they will not work for it. And why should they ? Why should they not become lazy amateurs, like any other endowed human being ? Secondly, it must be remembered that these slum-dwellers are children, or great-great-grandchildren, of slum-dwellers : they are reared from the “ cradle ” in filth, crime, drink and the other horrors which always accompany prolonged poverty. They are entirely innocent of thrift, cleanliness, pluck or of any sense of responsibility, either to themselves, their children, God or their fellow-men. And in spite of much talk to the contrary it is impossible to imbue these poor devils with any sense of their responsibility as citizens ; they merely say : “ Oh, give us your money ; we are starving ; let us live our lives in our own way.” And they *do* live in their own way ; for they can mostly afford to drink, to smoke and often to attend a music hall. The natural result is that the charity thus given to them is not used to better their condition at all—not a bit of it—it is merely so much fuel to keep the light of their lives just burning, until the food is all gone. Then they whine for more, and with no exertion they get it. This stifling of even the little bit of energy which they may have is the crime of charity.

Charity helps England's Enemies.—And this is not all, for now comes the greatest crime ; all the time that these backboneless creatures are being kept alive by charity, they are bringing children into the world as quickly as Nature will permit. And such children, too !—born into surroundings so squalid that the thought of them forces tears to the eyes of the hardest man. Not one ray of light promises to shine on their lives ; their future, save in a very few cases, can be easily foretold by the veriest novice at slum-visiting.

Charity fosters Crime and Irresponsibility.—If a man and his wife who are in receipt of, say, five shillings per week from a charity could manage to exist upon it, all would be well, but in a short time they want more. There is an addition to the family, and the weekly allowance must be raised to, say, five shillings and sixpence or six shillings—that is, one shilling extra to keep alive one human soul for a week. It is absurd ! But

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the slum-dweller has not the moral strength to limit his family—the *only means of bettering himself*—and thus keep expenses down. So on they go, man, wife and children, ever and ever downhill, powerless to help themselves. Later on, when another child arrives, more charity is wanted, and is generally forthcoming; and when some years have passed by, and a big family has come, the charity must take the form of a gratuitous salary, or regular weekly payment, else they must all starve or turn criminals. But similar calls elsewhere on charity funds are so numerous, and so rapidly increasing, that to allow an army of these poor beasts in human form a regular income for doing nothing is utterly impossible.

Charity produces Poverty.—The net result, therefore, is that the main bulk of this charity goes, not to better the conditions of the dregs of humanity, but merely to increase their numbers, and, incidentally, to encourage and foster a hotbed of criminals, vicious livers, drunken, stamina-less irresponsibles. And what follows? These criminal-producing classes, which the best classes are helping to rear, become a menace to the whole country. They are, when youthful or adult, the worst enemies of the best classes; and in order to protect ourselves from their ravages we must pay still more money to maintain an army of police, detectives, judges, gaolers, warders and an appalling number of reformatory schools, prisons, asylums, homes, institutions, etc., etc. And later on the soldiers will be ordered to shoot them down like rats when they revolt, which very soon they must do.

Thus do the best classes maintain a large-scale breeding farm of lazybones, criminals, insane and other almost monstrous types of men and women: humanity, in short, at its very lowest. The only reward is that they must, later on, be bled again to maintain them in prisons, asylums and homes!

And while these dregs of humanity are being fostered, and tenderly cared for, our beautiful daughters, our strong and healthy sons, are forced to live celibate or childless lives and, when they die, the next generation will not be of their blood and backbone.

Charitymongers' "Arguments."—I will now just rapidly survey the threadbare "arguments" of the average "Lover of the Poor" in order to show the strength of the case against any form of indiscriminate charity. Said one lover of them to me: "How would you feel if that poor child were your own?" Said I: "That has nothing to do with the case, for it is *not* my child, and that most important fact alters my feelings towards it. If I cut my own finger I am not so foolish as to ask: 'Now how should I feel if I had cut yours?' Then why should I say: 'If

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that child were mine '—when the main point is that it is not ? That child would be far better off had it not been born, its place being taken by one of your own children, who would be a far healthier and better child in every respect. So long as your blind charity fosters the parents, so long will the numbers of their children increase, and so long will the slum areas exist. The more you assist these parents, the more callous they become ; they bring into the world hundreds of children and rely on you to partially or entirely keep them. If you must be charitable, why not assist the healthy men and women all around you to have and to rear children ? While you are wasting your energy and money in these slums, you are well aware that you have sons and daughters, nieces and nephews, who find it almost impossible to get married ; and you are well aware that the few of them who are married are doing their utmost to kill their children before birth. And then you tell me with pride that when you die you will leave the world a little better than when you came into it ! That I deny absolutely. How can it be, when largely through your wild charity, your blind desire to do what the clergyman tells you is 'good' you are doing your utmost to help the worst specimens of humanity to oust the best.

“Beautiful women of your own class are self-mutilators and murderers of their own children ; your menkind are forced to celibacy and immorality : in short, your own class suffers intensely and tends to become extinct, just because the classes you foster are fast crowding them out of the land. This decrease of the fittest and this overcrowding of the country with hordes of riff-raff is, so you imagine, leaving the world better than you found it !”

Deserving and Undeserving Slum-dwellers.—In vain do you tell me that you can distinguish between the worthy and the unworthy slum-dwellers ; the fact that you choose to help such a class at all tells me that your powers of discernment are exceptionally weak—in fact, non-existent.

You call a rat deserving which eats the farmer's corn, the moth deserving which eats his clothes. Nay, you go further than this in your blindness : you call one rat worthy and another unworthy ; one moth deserving, another undeserving ! But how you arrive at your conclusions you can never tell me.

Surely a healthy woman of the middle class who is compelled against her very nature to injure herself in her attempts to be childless is a far more deserving case than the best women in any slum. Surely the beautiful girls who live virtuous, loveless lives of physical and mental pain are more deserving cases than the best of the low women in the slums.

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You cannot deny this, then bear it well in mind ; and, when you wish to be charitable, do good with your charity instead of harm. Help the fit and the strong to thrive ; not the unfit, the weak and the infirm.

Daisies and Larks v. Ill Health and Starvation.—Tears well up in your eyes when you behold the thousands of unwanted slum children who “ have never picked a daisy or listened to a lark,” and these tears blind your already dull vision to the sufferings of beautiful girls who do not live in slums, and who would not produce weakly slum children if they had a chance of producing children at all. You are not able therefore to let your sympathies run to these fine young women whose children are murdered long before birth and never can hear the lark sing. And, after all, are daisies and lark-singing such dire necessities to unhealthy, starving children ? No, these words, however poetical and romantic, appeal only to the brainless sentimentalist. Reason, common-sense, intellect are dead against you, and if your mental calibre is unequal to follow the strong arguments against you, then merely look around at the results of your long labours ; at the slums, the poverty, the ill health and the depravity which are increasing at such an appalling rate. Then you will see the fullest force of arguments which can never be upset by the mere use of poetical words. Let one of your begging circulars (from a parson, as usual) speak for itself : “ I am writing to ask if you will kindly help myself and a large committee of ladies and gentlemen to give a free hot Christmas dinner to 10,000 of *poor, and often ailing*, East End children. *Multitudes of frail children* in the East End are both *ill fed and ill clad*. It is estimated that 100,000 London children are compelled to attend school daily in this *terrible condition*. . . . Every pound sent provides 30 sacks of coal for *shivering families* in which *little children are dying of cold and hunger*.” This, mind you, is only *one* circular ! Can any words of mine more strongly condemn your actions ?

How Misery is Prolonged.—You expand over the fact that your gift of a shilling will keep a starving child alive for another day or two ! What charity ! How very tender-hearted and God-like to keep alive such a child, in such conditions, with such future prospects, and for such great advancement of the nation’s welfare ! How beneficent to throw a ginger-beer cork to a drowning man, or to pull him one inch nearer the shore, and then say you are sorry this is all you can do for him ! How beneficent to get a condemned man’s doom postponed for one day ; or to give a starving child one meal in order that its hunger may begin on Saturday instead of Friday !

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And you still persist in doing all this harm just because it pleases your sentimental natures to receive the thanks of these riff-raff people. Would not the thanks of the needy and worthy middle classes satiate your thirst for smiles of pleasure? You foolishly fancy yourselves to be aides-de-camp as it were, right-hand assistants, to God, when you see the smiles of pleasure come over the faces of these worst specimens of humanity! What a vain, smug, misguided fancy! What childish obedience to the god which the clergyman has told you about; but what utter disobedience to the commands of the great living God of the universe, of whom you know little or nothing. And you hope to be rewarded in a future life for this!

Why the Unlucky are Increasing.—In vain do you appeal to my feelings of compassion for the unlucky, for the failures of life, for those who have had Fate against them from the very outset. Why, I ask, should you foster the unlucky and the failures, when you know that your charity merely increases their number, and at the same time brings ill luck to the healthier and better members of the community?

These last have my entire compassion, their silent sufferings oppress me, but not so the sufferings of the slum-dwellers, for in these low creatures I see no praiseworthy human qualities whatever. If you would only worship Nature in the same reverent spirit as you now worship the dummy god of theology, and would learn the laws by which She has evolved a perfect man and woman, you would not then try to thwart these laws or to undo in a decade or so the work which has taken Her millions of years. On the contrary, you would assist Her in every way in your power.

Surely, if you consider that unlucky folks ought not to exist—and your actions show that you do—why increase their number, when you must know that a strong policy, a policy which will decrease their numbers, is urgently needed?

Hooligan Nursery.—Have you ever asked yourself these simple questions? What is to become of the poor slum child when it is grown up? What are the chances that it will, like its parents, spend 50 per cent. of its life in a reformatory, a prison, a convict settlement, a home, a workhouse or an asylum? What are the chances of its being a criminal, an idiot, or at best a hooligan, in any case an enemy to the best members of the community?

What Charitable People *must* realise.—“In my opinion the main cause of the tension is the excessive increase in the population of an overcrowded country and the unfortunate fact that we are breeding chiefly from inferior stock” (Canon INGE).

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When charitable folk fully realise that England's sad plight is due to over-population they will also realise that every unfit person that they so carefully endeavour to keep alive lives, not only at the expense of, but *in the place of*, others who would be fit in every respect. To-day these others who would be fit, if they were allowed to live, are murdered by their mothers before birth. Charitable folk must realise also that a rigorous extermination of the unfit is the only policy by which unfitness can be stamped out. Charity to the unfit does not improve them in any way, it merely increases their numbers; and the more they increase, the more must the fit decrease by being crowded out of a land which is limited in area. Such is the actual state of things to-day.

Some Good out of a Great Evil.—I need not say much about the wastage of the funds given for charitable purposes, because it is so well known. Suffice it to say that the percentage of funds, of almost any charity, which is used up in the working expenses of distribution averages at least 50 per cent., while the object of the charity gets the other 50 per cent. Of course, this is really a blessing in disguise, because the “expenses” are used to maintain a far better class of men and women than the classes for whom the charity is intended. Another somewhat redeeming feature regarding charity generally is that the sums of money given voluntarily by charitable persons tend to decrease in proportion as taxation increases. Many a kind-hearted man, as soon as a new tax which is to help the lower classes comes into force, cuts off partially or entirely his customary donations to charities.

Failure of the Poor Law System.—The utter failure of nearly all our charitable institutions also is well known. Look, for instance, at the complete failure of the workhouses, which have been emphatically condemned by a Royal Commission. Charitable folks, who are taxed to maintain a workhouse, often give a tramp a shilling for a night's lodging, in order to keep him *out of it*: so general is the dislike of that institution! The truth is that not one of these charities, whether or not enforced by law, which have as their motto, “The unfit shall live at the expense of the fit,” can ever meet with more success than I should if I were to throw a stone into the air and expect it to stay up for ever. Gravitation and the survival of the fittest are two absolutely unbreakable laws; and our Poor Law system, together with free education, workmen's compensation, old age pensions, national insurance, etc., will one day fall to the ground with a heavy thud.

The Right to be Charitable.—I wish the reader to bear in mind

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that one of the chief rights of the individual is that he may do as he likes with his own property. To *compel* a man to spend his own money in a certain manner is to rob him of his liberty in that respect. He has as much right to give money to missionaries, to foster criminals, to keep alive cripples, and so on, as I have to buy a house or a motor car : this is entirely a man's own personal affair. But it is absolutely wrong, unfair and immoral, to *compel* him by law to be charitable. In any case, to voluntarily give money to such charities, which are *known* to do harm to the country, is the reverse of patriotism or loyalty to the best classes. It is helping the ruin of England by fostering the enemies of her best men and women, and it is in direct disobedience to the command of Nature that "the fit shall live, the unfit shall die."

In time of war an Englishman caught selling guns by stealth to an enemy of England would be shot at once, yet he is only doing what he likes with his own. Why then should a man of the best classes, who assists his worst enemy—the worst classes—in the bloodless war now raging in England, be allowed to go scot-free ? However, so short is the average man's vision, that, though both are traitors to the best interests of their country, the one is called a traitor and is shot, while the other is called a philanthropist and gets a baronetcy or an earldom !

Enforced Charity.—The best men and women in England are groaning, nay perishing, under the almost impossible burden of taxation ; they are being literally bled to death in order to subsidise the worst classes of the country. Politicians compel the best classes to give money, while the clergymen beg and persuade them to do the same. To what end ? Only the extinction of the best men and women in England.

I should say that never in the world's history has there been such a huge percentage of unfits, maintained entirely or partially gratis by a process of the oppression of the fit, as there is to-day.

Is it not infamous that the best classes, just because they feel their responsibilities and are law-abiding, must remain unwed, childless ; must practise prevention and abortion, must be robbed of their liberty to enjoy one of God's chief gifts to man : the pleasures of love ; while the lowest classes have their loving-cups filled to the brim ? Such things cannot possibly continue.

CHAPTER XIV

NATION WRECKERS

THE POLITICIAN

WHAT is a politician ? He is a man elected by the folks of a certain area of a country to go up to the capital town of that country along with a number of other men, similarly elected. They all meet together to discuss and pass laws which are intended to keep the population of that country in a happy and contented state of mind, so that the whole of the country's affairs shall run in an orderly and peaceable way. In England they hold their meetings in a big building called the Houses of Parliament.

Qualifications of a Politician.—The average man will expect the politician to be in some way specially qualified before he dares to assume the most important rôle possible for a human animal to play. It will be expected that he is, like the heads of all other great bodies of men, specially qualified for his duties ; and more so than ever in these days of advanced specialisation.

An admiral is a specialist, or expert, in sea warfare. A railway manager is an expert in all that concerns a railway. A doctor is an expert in all that concerns the welfare of the human body. An artist is an expert in his knowledge of the visual aspect of nature, and its portrayal by means of paint, marble, etc.

A politician is an expert in . . . what ? This I cannot answer ; no man can, for he is an expert at nothing, except perhaps knowing how to get into Parliament and how to retain and utilise for his own benefit the power and the glory attaching thereto.

He is recruited from the ranks of the wealthy, idle classes ; from the lawyers (men who know very little about the absurd laws made by ignorant men and nothing of God's great laws) ; from the butchers, bakers, brewers, carpet-makers, candle-makers, shipbuilders, etc., every one of them as inexpert at government, as ignorant of any special knowledge of humanity and the natural laws which govern humanity, as any ballet girl or bus driver.

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Further, the average man will expect the politician to be a man of most scrupulous honour, who gives his best mental and physical efforts to further the great interests of his countrymen, whose welfare he professes to serve.

Alas, for such fond expectations. His only qualifications are ambition, avarice and all forms of self-seeking ; he has absolutely nothing to recommend him as a lawmaker, and is certainly not immune from that universal selfishness which, we have seen, is directly due to the intense pressure of modern life.

Why he goes to Parliament.—If he is a poor man he goes to Parliament for the glory of being dubbed an M.P. and to better his social and financial position : for his wages are now paid by the State. If he is a man of leisure he goes there to gain the proud distinction of being an M.P., to be a “big man,” to hear all his friends and the Press say nice things about him and praise his rare abilities, to revel in the knowledge that his elevated position will probably gall those folks whom he dislikes, and who dislike him. Or he may go to Parliament because his life is idle, dull, monotonous ; so terribly bored is he at home that he regards the excitement of political life as a godsend, something to occupy his mind. And who knows but what he may some day be Prime Minister, First Lord of the Admiralty, Chancellor of the Exchequer, or even win a glorious name and fame like Pitt, Disraeli, Gladstone or Burke !

Other Qualifications.—Of course he is, as a rule, “eminently respectable”—that is, he conforms to all the customs of the day, *because they are customs*, and this respectability pays him. If he were honest, if he thought for himself and openly flouted useless custom, folks would look askance at him, and this would prove detrimental to his success. Hence he is a churchgoer, and quite a “good man” ; he has the same ideas on all the important issues of life as all other clergy-ridden men and women, whose minds, and whole lives, have been tarred with the theological brush.

The wealthier M.P.’s are often highly “cultured” men—not educated, mind you, but cultured—that is, they are good at translating Greek, Latin and Sanscrit ; they can talk German, French and Italian. They can often tell you at once the dates of the battles fought in English history. They can often recite portions from the poets ; they know all the “literature” that is worthy of the name ; they are well acquainted with music and musicians, art and artists, acting and actors, and have in most cases learnt the correct thing to say about any one of them when the subject crops up in conversation. To these “excellent qualifications” for lawmaking must be added a knowledge

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of racing, golf, dress, killing deer and pheasants, of billiards, motor cars, cards, dinner-parties and all other "smart social pastimes."

In short, in all the essentials of his character the wealthy politician resembles the clergyman; he is a cultured, well-travelled, society-loving man, for just the same reasons. Like the clergyman he craves for limelight, for advertisement in any form; hence our periodical Press is not only full of his public doings, but even the uninteresting details of his private life. We see photographs of him golfing, paddling on the seashore, motoring, shooting, walking, riding as passenger in an aeroplane, wearing a new hat, playing with a dog, talking to slum urchins, etc., etc. An advertisement for *Punch* runs thus: "An eminent politician once said that he had reached the *highest ambition* to which a statesman could attain—namely, to have a *cartoon all to himself* in *Punch*!!" This candid admission, in my opinion, sums up the politician.

Why the Politician looks after Himself first.—If then this self-seeking is our lawmaker's chief concern, how can he be expected to attach any but a second or third rate importance to the needs of his countrymen at large? Mind, it is hard to blame him for being so selfish, because in modern conditions he is almost bound to be selfish; it is his God-given human nature asserting itself in times of abnormal rivalry for wealth and social position. It is the ignorance of politicians in the past which has helped to make to-day's impossible conditions, and the modern politician, being a member of the community which he continues to misgovern, is naturally a victim of the present-day conditions. Hence, like the rest of struggling humanity, he must look after himself first.

Knave or Fool.—Such a man is beyond doubt a hypocrite, to say the least of it, for the simple reason that he is knowingly false to his country. He is fully aware that, while his main concern is for his own welfare, he is professedly in Parliament to make the affairs of his country his chief concern.

Of course there are some honest painstaking men in Parliament whose outlook on life is wrong at its very foundation, just as there are honest painstaking men in the army and navy who know quite well that war is indefensible from any point of view. Such politicians are honest fools, well-intending ignoramuses, and such folks, in any sphere of life, do quite as much harm as conscious hypocrites.

Therefore our politician is either (1) a self-seeking humbug or (2) a well-intending ignoramus; or a combination of both; and, with practically no exceptions, these are the men who are

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in Parliament to-day, holding positions of enormous responsibility at the helm of one of the greatest nations the world has ever known. Can we then be surprised at the shipwreck of our affairs? Can we be surprised that England is a land of discontent, of slavery, of turmoil, of struggling, of chaos which must very soon end in terrible bloodshed?

Getting Elected.—Of his struggles, his speeches, his expenses—not omitting the superhuman exertions of his womenkind—to get into Parliament, I need not say much, they are so well known. Equally well known are his infamous posters, his bribing promises, his scandalous statements about his opponents, his wholesale misrepresentation of facts, his bribing of the Press and his low underhand dealings generally. I can never look at a political poster or read a political speech without being appalled at the depths of the human animal's wickedness. No crime has such far-reaching ill effects as the deliberate dishonesty of the man who is seeking, not his country's welfare, but parliamentary honours and a brilliant career for himself.

Desire to "Get On."—Throughout his career he endeavours to do what will pay *him* best. He must become famous somehow, anyhow; he must bring in some new Bill, make a striking speech on some topic which shall cause him to be conspicuous in the daily papers. He will vote as he is told to vote—because obedience to authority pays him best—and never as his conscience dictates. It does not pay anybody in these days of scrambling for self to listen to his conscience; therefore why expect it of a politician? His conscience may make him the "odd man out," and this would mean so much ridicule, adverse criticism or ultimate expulsion from Parliament that he dare not obey it. So he does, in each and every case, what pays *him* best.

Jobbery and its Cause.—If he should reach a position of power, he fills up all the well-paid, velvet-cushioned vacancies with his own kith and kin, or with some old school friend or someone who has been useful to him in the past or who may be useful to him in the future (see Fig. 11, p. 257).

That corruption is rife in nearly all our political and governmental affairs is notorious. Like all other evils it is due to the excessive severity of modern conditions, due to overcrowding. I can only express amazement at the indifference with which Englishmen regard the state of corruption which is well known to exist in Parliament to-day. A modern politician will even create a host of utterly useless "Government" positions in order to fill them with his friends and supporters, at the cost of the taxpayers; while titles he throws about broadcast to

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anybody—no matter how incapable or dishonest—who can help him to remain in power.

Public Officials as Parasites.—Is it any wonder that what we call the “State” is little more than a huge parasite on the hardest workers of the community? Our Government departments, the huge and ever-growing army of Government officials, all grow fat, lazy and luxurious on the taxation of our most hard-working men and women. Like tight-skinned aphides on a rose-tree, these Government officials suck the life-blood out of those who are not Government officials. All those employed by our governing bodies are pensioned with money robbed from those who are not employed by them, while these latter must provide their own pensions by their own efforts.

We see the same human weakness—corruption and jobbery—in many of our Boards of Guardians, provincial town councils and other public bodies. In fact wherever officials have to deal with public money this tendency to look after “No. 1” and to make a happy family party with “No. 1’s” relatives and friends, at the expense of those who find the money, is growing more and more marked every year. Some cases come before the public in the Press, but, like all other evils, most of this corruption—which is always very carefully carried out—is never heard of.

“The Council (Prevention of Corruption Act) were convinced that bribery was still rampant, being much more prevalent than was generally supposed” (*Daily News*, 5th April 1910).

And it is certain that corruption and jobbery are bound to increase with the increasing stress of life. That thousands of pounds are annually wasted on luxurious stationery, with embossed arms, crests and mottoes; on sumptuous offices, carpets, luxurious furniture, palatial buildings, official “outings” and banquets, and lazy “red tape” methods, etc., is also well known.

Party Politics.—The struggle now known as party politics is, in itself, an outcome of the great stress due to over-population. Those who have most of the wealth of the country, and who rightly desire to keep it, form one party; while those who have it not—and naturally want some of it (who, through rapid increase in numbers, are ever wanting more and more)—constitute a second party.

The men of the Conservative or Tory party wish the old conditions to remain in force—*i.e.* the easier conditions under which they acquired their wealth and were able to hold it.

The men of the other party—the Liberal, Radical, Labour

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or Progressive party, call it what you will—profess to wish *new* laws to be made and new conditions to prevail to meet the demands of an ever-growing penniless population.

The Tory party might be roughly regarded as the “possessing party,” the possessors of all the sources of wealth in the land, while the other party might roughly be called the “dispossessing party,” and they must perforce strive for some kind of legislation which shall take at least life’s necessities “by law” from the possessing party.

These two parties are naturally enemies. To-day we see them, especially at election times, at each other’s throats in deadly conflict, the one defending its wealth, the other, forced by circumstances of rapid growth, demanding as much of it as it can get.

Tactics of Party Politicians.—In order to gain the day each party does what pays it best to do and under present conditions it pays both parties to try to win the support of the biggest number of voters throughout the country. We therefore find at election times that each party is trying to gain power (*i.e.* big salaries and high social position) by appealing to the working classes, which are numerically the most powerful class. But the working-class man does not know how his country ought to be governed, and consequently does not know how to vote. Hence we see that both of our political parties deceive the working-class man with the most appallingly false statements and false promises as to how his condition will be bettered if he will only give his vote to the “right party.” If the working man is bamboozled into giving his vote to the Liberals, then the Liberals are in power, and they go to Parliament to make the country’s laws. If the Conservatives get most votes then *they* go to Parliament. This is, in a nutshell, the essence of our modern politics. Professor Robert Flint says :

“Already the struggle of politics is largely a conscious sham, an ignoble farce, the parties pretending to hold different principles in order not to acknowledge that they have only different interests. Our whole political system is thus pervaded with dishonesty. What would in any other sphere be regarded as lying, is in politics deemed permissible, or even praiseworthy. Ordinary parliamentary candidates have of late years shown themselves unprecedentedly servile and untrustworthy. A large majority of the House of Commons are of use merely as voting machines, but without independence of judgment, sensibility of conscience, or anxiety to distinguish between good and bad in legislation or administration. The House of Commons has, during the past twenty-five years, greatly degenerated. And it is still plainly on the down grade. Is there any remedy? None, I believe, of a short or easy kind.”

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Nation's Chief Complaint unnoticed.—Here let me call attention to a point of the utmost importance. Party politics can never do any good to the country whatever, just because the very essence of “party” is individual selfishness and not the national welfare. So long as the *cause* of the political struggle and party warfare is not inquired into, and done away with, so long will the nation continue its progress towards ruin.

The thing of first importance is that the glaring evils of the present day are due to the tension of modern conditions, and this tension is directly due to over-population (see Fig. 10, p. 203).

“The population question is the real riddle of the Sphinx, to which no political Œdipus has as yet found the answer. In view of the ravages of the terrible monster, over-multiplication, all other riddles sink into insignificance” (HUXLEY).

No matter which party is in power, so long as this vital question of over-population is ignored, so long will ever-increasing chaos, tension and unrest reign. Each party hopes and promises to put this chaos in order, yet the older the world gets, the greater grows the chaos; just because our politicians work for their own ends while the main question of over-population is not faced honestly.

“In my opinion the main cause of tension is the excessive increase in the population of an over-crowded country: the figures for 1909 are, births, 1,146,118; deaths, 667,765” (Canon INGE).

Therefore the first duty of the legislator—no matter what party he belongs to—is to give his attention to the crying evils of over-population and consider the welfare of the *whole country*, and not pander *only to the working-classes* in order to retain power. Both parties should combine—as they will have to do in the more or less near future—to promote the welfare of the *whole community*; and with it would come the welfare of the individual. If both parties made the welfare of their country their chief concern, they would join hands to a common end, and then good-bye to the iniquitous system of party government.

Preconceptions of our Legislators.—I must skip over much which would here considerably support my case. Suffice it to say that wrong preconceptions on the part of our politicians are one of the direct causes of to-day's chaos.

Preconceptions are due to the fact that a man has not the ability to get far enough away from the subject under his notice *to see it as a whole*. He takes what is told him for granted. He takes such a close view of his subject that the nearest portion is taken to be the whole, because it fills his

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whole field of vision. The preconception, therefore, often appears to be a difficult problem utterly without solution.

The politician's notion that certain problems are utterly insurmountable is strengthened by the fact that every other politician takes nearly the same view ; so, like a sheep feeling the strong moral support of being one of a flock going in the same direction, he thinks that, beyond any shadow of doubt, he must be in the right !

Very few men dare face the music of splendid isolation in the cause of Truth and Right. Such men are geniuses, and the world's geniuses can be counted on one's fingers. The genius is often a failure in his own lifetime, but becomes "immortal" after death ; and this is the last thing our politician ever desires : his motto is : "Glory and power *while I live* ! Bother the future ! What does it matter if I gamble with the souls and bodies of millions of people ; if I spread all around me, through my ignorance, the direst poverty, national discontent, wholesale unemployment and starvation, so long as I can retain my big salary and my glorious position."

Taxation the Eternal Remedy.—So our politician, with no new ideas of his own, and saturated with clergy-made preconceptions, proceeds to carry on the affairs of the State in just the same old way that our great-great-grandfathers did. He finds that taxation is the order of the day amongst his brother politicians, and like a sheep he falls in with the flock. Heavy though the taxation is, certain funds *must* be found. Being quite convinced, therefore, that further taxation will solve all existing evils, his main concern is : "Whom can I and dare I tax further, without losing office and with most credit to myself ? To tax the middle-class man is unjust ; he is sadly taxed already. To tax the rich man will turn all the wealthy and influential men against me, and this is just what I do not want. To tax the working classes would be risky, because there is such an overwhelming horde of them and they would not give me their votes to keep me in office. What must I do ? Well, money *must* be got, and I *must* get it from those who have it, so perforce I must get it from the rich and middle classes. . . . To counteract the risk of being disliked and ousted by the rich and influential folks I must pander to the ever-increasing hordes of working-class men and the poorest classes. I will make promises to them ; I will bribe them to keep me in office by their numerical strength. I will give them the vote, free education, three acres and a cow, old age pensions, free food, anything, it doesn't matter what. I can easily keep my promise, no matter how costly it may be ; for the country pays the money, I don't.

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Then, if their huge numbers are with me to back me up, I shall remain in office, and this is all *I* care about."

So he taxes those who have it—namely, the best classes of the country—and spends it largely on subsidising the working classes, on the wastrels, irresponsibles, criminals, lunatics, and the unfit generally. In this way he retains office.

Other Silly Notions.—Besides taking taxation for granted, the politician has other equally absurd preconceived ideas. These preconceptions, regarded by him as unshakable, indisputable axioms, form the rotten foundations on which he builds the schemes which are now crushing England's life-blood out of her.

He is convinced that Germany, or some other rival European power, is England's greatest enemy. He has heard it repeated so often, from his infant days, that it is now an indelibly fixed belief. He says that Germany is England's enemy for just the same reason that he raises his hat to a lady. He has been brought up to regard it as the right thing to do. On this preconception hangs the taxation of the best classes in order to maintain a huge fleet and army. It never occurs to him that England's greatest enemies are found in England, under his very nose; he not only sees them, but knowingly supports them and harbours them. It never occurs to him that, if things were put right in England and in Germany, these two countries need not be enemies at all. It never occurs to him to ask: "Why not try to arrive at a union, on thoroughly common-sense grounds, with Germany, as we have done with Scotland and Wales? Why not combine, just as huge business concerns would do, and profit by the union?"

On this preconception (that international warfare cannot be dispensed with) hangs also the absurd idea of keeping up an enormous population, firstly, I suppose, because it has been the clergyman's teaching that "Thou shalt not kill," and, secondly, in order to provide men for soldiers and sailors to kill. Hence the politician, who is as much clergy-ridden as any man in England, has for his motto: "Keep *every* human being alive. No matter how great an enemy to his fellow-countrymen a man may be, no matter how deformed, unfit, insane or vicious he may be, do not kill any man unless he be a convicted murderer. Above all, do not worry over the vital fact that the land area does not increase with the population: that is a detail. Keep the population up."

England v. England.—Let me ask: "How many of my readers have enemies in Germany?" I know many Germans, and cannot recall one whom I could possibly regard as an enemy, while I can point to scores of my own fellow-countrymen who

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have tried to do me very serious harm in one way or another. Let us forget for a moment that Germany is our enemy ; let us refuse to believe it until we get a proof more definite than the fact that she is increasing her naval armaments and making ready for war. Let us look honestly about us to see who our enemies really are ; and we shall find them all at our very doors.

If a man threaten to come some time in the near future and plunder my house, he is not such a great enemy as the man who is at this instant demanding a sum of money from me at the revolver's mouth, as it were. This is England's plight to-day ; she is bisected, divided against herself ; one half is demanding money by threats, now, at this instant, from the other half : while Germany is merely threatening to attack her at some future date.

Then, supposing that we in England have two enemies, one near and the other distant ; does not the near one demand our attention first ? These enemies in our own camp, these vipers which we first foster and then punish ; subsidise and then imprison ; encourage and then put in asylums, are dealt with, not by soldiers and sailors, but by a huge and expensive army of policemen, gaolers, judges, lawyers, advocates, asylum keepers, workhouse masters, reformatory masters, with "homes," societies, funds, etc., galore. And when the revolution comes, as it must, we shall order our soldiers to slaughter our "home enemies" in our own streets, at our own doors.

"Pity the Poor."—Another favourite preconception—which is also of the Church's teaching—is "Pity the poor." This silly old sentimental sentence of course means "rob those who are not *obviously* poor," or, in other words, "rob the best to keep the worst," compel the best men and women, who once made England's backbone, to exterminate themselves by giving their hard-earned substance to the pauper, the irresponsible, the idiot and the criminal. So to-day we find the moral and physical stamina of the nation are being sacrificed for mere numerical strength. The population is increasing rapidly, though it is not composed of the offspring of the best of England's men and women, but, on the contrary, of the worst and most undesirable of her inhabitants. The "poor" have been pitied to such an extent that they are overcrowding the whole country.

Educate Everybody.—Another pet preconception is : "Educate everybody." Says the politician : "To find the necessary funds, rob the best classes. Let them educate and do their parental duties thoroughly well to their own children—if they have any—and make them pay 'their share' in educating the swarming children of the worst classes as well." Do not ask

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the sensible questions : Is it necessary to educate everybody ? Are educated folks any better off than uneducated folks ? Is the Cambridge don any better off than the ploughman ? Is mankind happier now than during the Stone Age ?

Now let me ask the reader : If education is an advantage to a man, wherein does that advantage lie ? Surely it can only be to gain an advantage over an uneducated man. At any rate, this is its main purpose. Then why does the politician help the worst classes, by educating their children, to fight the best classes, who dutifully educate their own children ? For, have not the children of the best classes to fight the keen battle of life against the children of the worst classes ? Have not the best classes as much as they can do, in the present-day stress, to carry out their own educational duties ? Since life to-day is a fight to the death ; since an Englishman's battle of life is fought in England, and since some Englishmen must win and others lose, what shall we say of the politician who treats the best classes in this dastardly fashion ?

These are, perhaps, the politician's chief preconceptions, and the evils which result from them are inconceivably great. There are others which I will refer to later : they are bad habits of mind ; the result mainly of being brought up from infancy under the influence of the clergyman.

The rest of his wrong-doings are not due to preconceptions ; they are, on the contrary, very conscious efforts at wholesale bribery in order to keep himself in power. The evils resulting from these acts of bribery are also inconceivably great ; so great in fact that the whole country is now ready to burst into revolution.

An Ideal Statesman.—Having considered the politician *as he is*, let us see what he ought to be. Who shall say what constitutes an ideal politician ? Who shall say what constitutes an ideal admiral, general, or director of a business concern ? These are not questions easy to answer, so I will merely name the essential qualities required in a statesman.

This much is certain, that our present system of ruling by the votes of the majority is grossly absurd, and, ere long, the majority of men will see its absurdity.

An Expert, or a Majority of Non-Experts ?—Imagine a doctor canvassing the opinions of the inhabitants of a whole parish before deciding how to deal with a fever-stricken patient ! Imagine a general consulting the majority of his troops, by vote, as to the best steps to take to win a campaign ! Imagine a manager of a big business firm asking his clerks, typists and

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office boys if they thought he ought, or ought not, to do such-and-such a thing !

Do not these fancies sound foolish ? Yet this is just how we are attempting to govern England to-day ! What can we expect but confusion, unrest, strikes, socialism, anarchy ? What can we expect but a universal clamour of discontent against the Government, and of wild solutions to existing evils ?

What do the advocates of mass government say to these absurdities ? They merely make an absurd condition of things more absurd by exclaiming : “ Educate the private soldier and the drummer boy and then they can dispense with the services of a general and his staff. Educate the typist and the office boy and then they can dispense with business managers. Educate the patient and then he can dispense with doctors ! Educate the majority and then they can rule themselves ! ” Is this a possible feat ? No, not a bit of it, for every big community *must* have its specialists ; and a man who is a specialist in governmental affairs is what England is most in need of to-day. Educate the masses by all means, *if it can be done* ; for this will ultimately prove to them the fallacy of mass government.

Wanted—a Manager for John Bull & Co.—In the future we shall be careful, far more careful than we are now, to have an *honest well-trained, hard-headed business man* at the head of affairs ; a man who is capable of managing a huge commercial enterprise. *This and no more is required of a statesman.*

Such men are not so rare as many folks imagine ; there must be hundreds in England. A man who will realise that *the management of a nation is exactly like that of a business concern* ; a man of high sentiment, who can feel for the welfare of the *whole* nation, who can feel *for those who are able and willing to work hard for the firm* ; and not a man of low sentiment who can feel only *for those who are unfitted to be in it* ; a man who will not let a penny piece of the nation’s wealth be wasted, and not a man who knowingly wastes millions of pounds, as our infamous statesmen do to-day.

Peace and Prosperity.—Such an honest, level-headed specialist is what England wants now, at this very instant. When such a man appears England will be content to leave the reins of government *entirely in his expert hands* ; just as patients put their entire faith in the skill and honour of their doctor, or soldiers in their leader, or passengers in their captain, or clerks and typists in their managers. Prosperity, peace and happiness will follow in his wake.

Ruthless Elimination of the Unfit.—In a big business office of to-day, what do we notice to be *the very essence of its existence* ?

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Is it not the survival of the fittest—and the remorseless treatment of the unfit? A manager, a clerk or a typist who is useless—*i.e.* unfit for his duties—is at once dismissed and his place taken by a fitter man.

But—for here is the *main* point—what is meant by “dismissal”? It means that the dismissed man is *severed absolutely and entirely from the firm*. The firm does not care a little jot what becomes of him—he is useless to them and he can go and drown himself for all they care.

If our modern statesmen conducted the country's affairs on natural business lines, they would also dismiss all its useless members.

How a Business Manager acts.—Imagine a cripple, a blind man, a three-times-convicted thief or a lunatic going to the manager of a big firm and asking for a place in his office. What would happen? At once the manager would request him to leave the premises. And would not such a manager be regarded as a sensible man? Would he not be regarded as a fool if he showed any sympathy for unfitness? Certainly he would. The business manager would say: “Yes, your plight is very sad; I am very sorry indeed for you, but I cannot take you into my office. It is not my fault that you are unfit, nor is it yours; it matters not whose fault it is; it is merely your very great misfortune—and, that being so, *you must suffer for being so unfortunate*. If you cannot maintain yourself you must be a drag on someone else in my office. Therefore you must get out at once. My firm can only exist happily by a ruthless extermination of the unfit.”

The same rigorous rejection of the unfit, and the superfluous, obtains everywhere, *absolutely everywhere*—except amongst our statesmen. The army and the navy callously reject them. Schools, colleges and all the professions reject those who cannot pass the necessary examinations, and so on.

But what does the business manager of the nation do; does he act in this obviously common-sensed way? Not a bit of it; he does *just the reverse*! He gives the unfit his first attention; and, as for superfluous men and women, he does not think there *can* be any!

Banishment Impossible To-day.—Is it not evident from the foregoing that the community's unfit and superfluous members *must* be dismissed somehow? But how? The old method of “banishing beyond the seas” is not now possible. The man who is so banished can—and frequently does—return with a defiant smile within a day or so! Yet our judges still order men to be deported! Many nations are beginning to

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recognise the important fact that unfits are a hindrance to the welfare of a community as is shown by their refusal to admit them into their ports ; they return them at once to the place they came from as “undesirables.” And the day may come when *every port in every country* will refuse admission to *every* kind of undesirable, and the result will be that these undesirables must live *as best they can* on the high seas !

CHAPTER XV

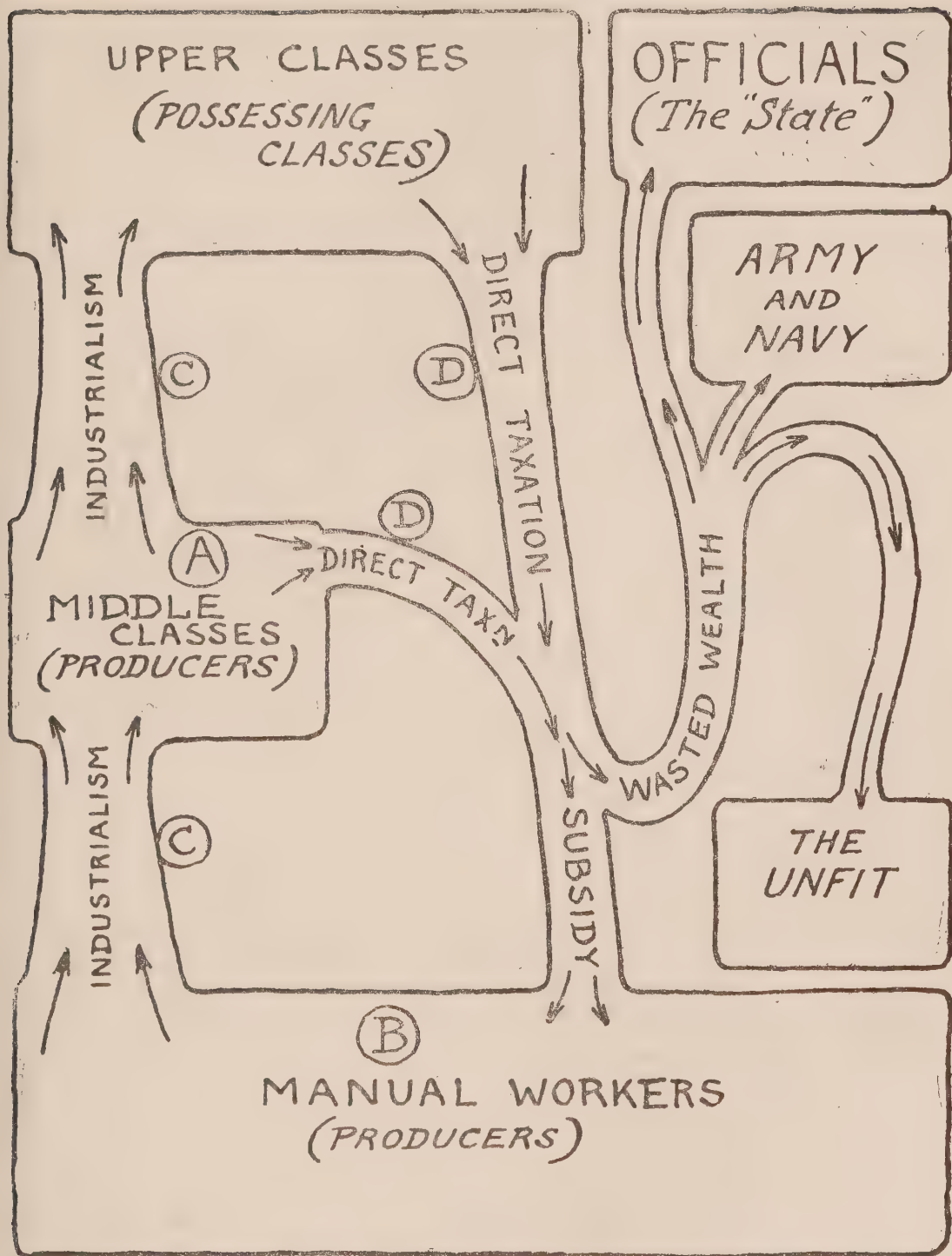
THE TAXED CLASSES

By taxation I mean the extortion of money by the State. Side by side with the State extortion is of course the natural adjustment of the community to pay the tax. When the rich man is taxed, he immediately so adjusts his affairs (see Fig. 9, p. 184) that he becomes merely the nominal taxpayer; the ultimate taxpayers being the men and women whom he sweats (A and B, Fig. 2) in order to raise the tax. Thus we have two contrary streams of wealth (C and D, Fig. 2)—one flowing *from* the producers of wealth and the other *to* them (*manual workers only*): one a naturally-adjusting system of taxation (industrialism) by which the rich bleed wealth out of the poor; and the other a State system which hands back to the poor some of the wealth which they have been sweated to produce! How much wealth flows in one direction and how much flows in the other is a very difficult matter to decide, but that taxation plays a great part in assisting the increase of the poorest classes—thus producing greater poverty—is beyond all dispute.

Human nature is so selfish that it will stop at nothing, short of the law, to amass wealth. The State seeks to rectify the evils due to this selfishness by doing the most obvious thing—but wrong nevertheless: it taxes those who succeed in amassing wealth and hands part of the proceeds of the tax over to those who fail. It does not do what ought to be done—viz. destroy the *conditions* which cause one man to get rich easily and others to become and remain poverty-stricken.

We have seen that our politician, brought up from childhood under the influence of the Church, is a sentimentalist full of wrong preconceptions, and consequently not able to take a new outlook on anything, and certainly not the country's welfare. Let us now see how his crimes are affecting the best and the worst classes of the community and how they are helping to bring about the ruin of England. It is impossible to divide by a sharp line England's population into hard and fast social grades or sections, so I shall roughly divide them into two main groups (see Fig. 3):

THE TAXED CLASSES



THE POSSESSING CLASSES ARE TAXED BY THE STATE

THE MIDDLE CLASSES ARE TAXED BY THE STATE AND BY THEIR TASKMASTERS

THE WORKING-CLASSES ARE TAXED BY THEIR TASKMASTERS, BUT, IN RETURN, RECEIVE A STATE SUBSIDY.

FIG. 2

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1. The "Best" classes, including the aristocracy, the wealthy; those classes who work mainly with their brains; and *taxpayers* generally; all of whom are forced to pay subsidy, and thereby made to feel their responsibility.

2. The "Worst" classes, comprising the classes who work

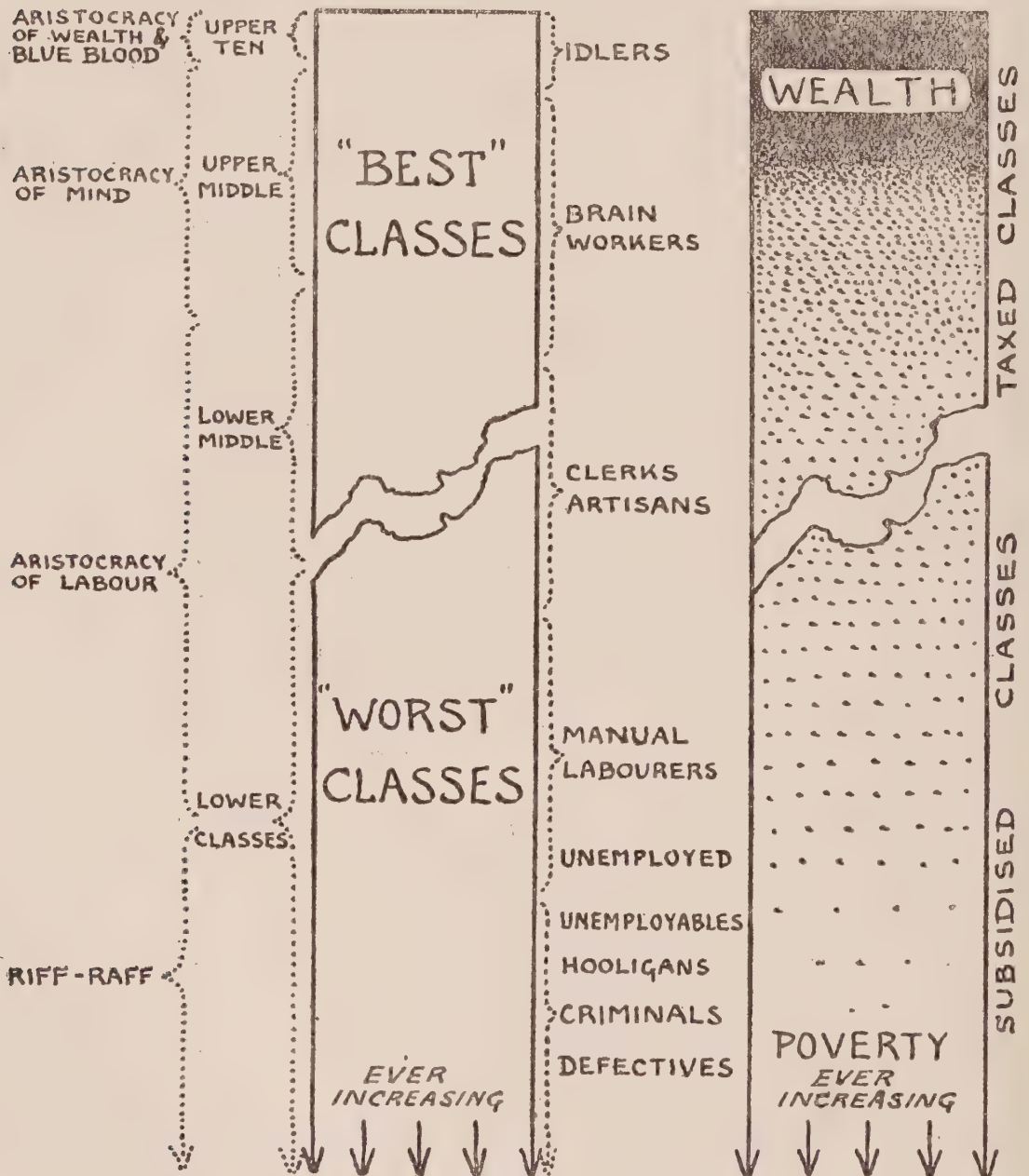


FIG. 3

mainly with their hands, arms and legs, the subsidised classes—*tax-receivers*. The classes whose responsibility is partially or entirely borne by the State—*i.e.* the taxpayer.

Iniquity of Modern Taxation.—In a previous chapter we saw that our politician just continues the legislation for the nation on the same old lines which have existed for centuries. He is

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well aware that the condition of the country is serious in the extreme, yet he thinks that by further taxation he can put all things right. In other words, he can see that the national ship is heading straight for the rocks of destruction ; and so in his blissful ignorance he hopes to avert disaster, by merely *increasing her speed, leaving her course unaltered ! . . .* What a crash when the rocks are struck ! It never enters his head that only a drastic alteration will put national affairs in order. He still piles the burdens and responsibilities of the increasing unfit classes on the backs of the fittest classes, who are visibly perishing under the impossible load.

I must here ask the reader to bear in mind the absolute impossibility of showing exactly how much of the present evils is due to wrongful taxation and how much is due to the pressure of over-population, because the two evils are so closely interwoven and interdependent. The impossibility of giving more than a rough outline of the conditions which prevail in the different social grades, and of separating by a sharp line the brain workers from the manual workers, must also be borne in mind. The pressure due to over-population is felt by *all* grades of the community, while the added oppression of taxation is felt only by those who are compelled to pay taxes.

The only pressure which is felt by the lowest classes is that which is due to over-population ; this pressure is, however, greatly relieved by the subsidies which they receive from the taxpayers. They are, therefore, not only *not* taxed, but they are materially *assisted* by a subsidy.

The So-Called Aristocracy.—The very rich classes, the “upper ten,” the so-called aristocracy—that is, those who have been wealthy for several or many generations—are taxed in a manner which is distinctly iniquitous, for it is nothing but legalised robbery. However, they are not taxed to such an extent as to rob them of any of the things which a human being can possibly want, and for my purposes this is the main point. Never in the world’s history have they had such easy, luxurious times ; every minute improvement of modern invention is theirs if they will do no more than write a cheque for it. Food, houses, manufactured articles, clothes, motor cars, yachts, guns and women are to be had galore by merely putting their hands in their pockets. They spend their lives mainly in “strenuous idleness,” in senseless rivalry and in over-indulgence in whatever happens to please them. Like canaries in gilt cages they know nothing of the fierce struggle for life and love, which only the free birds of the air know. They live in a perpetual nursery ; enjoyment and childish rivalry with each other are their chief

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occupations. They revel in childish display of dress, wealth, "culture" and skill in sports; snobbish display of titles, arms, crests, ancestry, heirlooms and possessions generally: and a childish passion for having themselves noticed in the periodical Press. They know nothing and so they can do nothing; they are compelled therefore to ascend to the real aristocracy—the middle classes—for *every* blessing in life.

But, and this important point should be borne in mind, the wealthy strenuous idler is a member of a civilised community, and as such is entitled to have his rights respected, and should not be plundered merely because he happens to be rich, or happens to possess more than he can himself possibly enjoy. What a happy land England would be if we all possessed more than we could ourselves enjoy!

The Right to be Idle.—Now after calling these men idlers, let us see if it is a crime or otherwise to be idle. If I make a fortune early in life, am I not entitled to cease work, to retire, to rest, to idle if I choose? Certainly I am; who can put any argument against this? Who dare dictate to a man the age at which he shall retire? Who dare say that a man may retire at fifty and not at forty, at forty and not at thirty, at thirty and not twenty?

If, when I die, I leave my great wealth to my family, well knowing that it will probably kill all desire in them for hard work, am I not entitled to do this? Does not every man with wealth do it? Has not it always been done amongst mankind?

And if, by my own hard work, I can eventually become an idler, and end my days according to my own free will, are not my children entitled to be idlers if they so choose? Who shall decide as to the age when they may be allowed to become idlers? Who shall have the impudence to dictate to them as to how they shall live, provided only that they do not trespass upon the happiness of others? Does not the choice of how a man shall live his life lie only with the individual who is most concerned? Certainly it does.

Rich Idlers and poor Idlers.—God caused man to work because without work he cannot live, but if a man is placed in a South Sea island, where food and other necessities can be obtained without work, is he to be regarded as almost a criminal, just because he prefers not to work?

"Industry is a means and not an end; and mankind work only to get something which they want" (HUXLEY).

Is there a man who can honestly say that he works for the mere sake of working? No. Then why should a man work

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when there is no necessity? It would be positively absurd. But it is a very serious matter to be idle when there is great necessity to work. And a government which, like ours to-day, produces a nation of necessitous idlers is far worse than a government which produces a nation of idlers who are well provided for. The former is a nation of starving paupers; the latter is a nation of men and women who live "in clover," and is as high an ideal as any statesman can hope to attain.

Therefore if a man is well provided for it is no sin on his part to become an idler. It is only criminal to be an idler when a man is *not* provided for, because this under present conditions recoils on the whole community. A wealthy idler does not usually hoard his income, he spends it freely, and this benefits an enormous number of his fellow-men; while a pauper idler is a drain on the resources of his better fellow-men.

Degeneracy ousted by Vitality.—The family of a man belonging to the so-called aristocracy seldom endures for more than a few generations, when their places are taken by better and more energetic men. Nature weeds them out by making them unfit to hand down their kind, and the much-talked-of blue blood is a proof of degeneracy more than of anything else; for, if it were not repeatedly mingled with common healthy red blood, it would soon become green and die out.

"The consanguinity of the nobility and of royal families, who can only marry among themselves, has resulted in obvious degeneration. . . . Whenever the prejudices of a caste compel its members to intermarry, certain special degenerations are produced. . . . The necessity for a man to earn his living by work is the chief condition for a healthy existence" (FOREL).

Rich idlers have never done harm to a community except when they have interfered with the rights of others, and in times less enlightened than ours they have invariably done this. Nowadays wealthy idlers never, or very rarely, molest others, though they certainly do what every other man and animal under the sun does—fight to defend their rights when it becomes necessary. And who shall blame them for this?

The Real Aristocracy.—Let us now consider the middle classes, the really best classes of the country.

These classes form the very brain, backbone and vitals of the community, but the taxation imposed upon them is slowly leading to their extinction, by enforced self-murder and, to a smaller extent, by emigration.

I use the term middle classes as it is commonly used, to include men who have made wealth by their own efforts; the *nouveau*

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riche ; the *parvenu* ; the huge numbers of business and professional men who are able to make either a comfortable living or, if young men, a bare existence ; and that vast army of men whose work is partly mental, partly manual (such as upper-grade clerks, and so on), who find it very hard, or almost impossible, to make a decent living. Roughly, the middle classes are those who earn their livelihood by the use of their brains as distinct from the lower classes, who use their limbs only. Upon the former classes the nation is dependent, with the fewest possible exceptions, for its financial, commercial and business brain and energy ; for its newspaper and literary enterprises, its colossal intellects, its geniuses who bring new truths from Nature's store for the advancement of mankind ; for its railway, shipping and engineering brains and enterprise ; for its scientists, doctors, physicists, judges, barristers, lawyers ; for its schoolmasters, architects, artists, actors, poets, musicians ; for its best soldiers, sailors and explorers. In short, all the highest virtues, the best qualities of the nation, are to be found in the men and women of the middle class.

Oppression of the Best Classes.—This class is by far the most orderly and law-abiding ; yet, for possessing these virtues, this class is oppressed by the politician, who is well aware that the middle-class man is the last to rebel against an iniquitous law. For possessing these virtues this class has to pay a terrible penalty in oppressive taxation and enforced self-denial. The rich man can buy his liberty, while the struggling middle-class man must limit his liberty to his means.

For instance, a rich man with three illegitimate children is untouched by the law ; he just pays the law's demands and suffers but little in purse or from loss of reputation ; while the average middle-class man is generally sorely punished, and perhaps ruined.

Again, the man of the lowest classes does not suffer if he should have three illegitimate children ; he cannot pay for them, he does not want them, the rates or the taxes will keep them, and so he goes almost scot-free, without even a loss of reputation, because he has none to lose. If he goes to prison he knows that the taxes will keep him, and often such men prefer prison to a foodless and homeless liberty.

So we see that, as in this instance, the rich and the poor go scot-free under present-day conditions, while the middle-class man is made to suffer keenly for an equally similar offence. This is only one of countless other instances I could give ; but it will serve to show how the middle classes are far more oppressed than any other class in the country.

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Oppression of Professional and Business Classes.—Look at the enormous classes called the “professional” and “business” classes—including some of the very best of England’s manhood and womanhood. They are mostly specially trained at great expense for some particular calling, and they are almost entirely dependent on their own hard work for their livelihood.

A man of this class is no wealthy idler ; on the contrary, he is the most conscientious, hard-working producer of wealth in the country. More often than not he is *sweated* by some task-master ; in addition to this he is *heavily taxed* by the State, and, further, he *receives no State subsidy*, as the working classes do (see Fig. 2). Thus does he work to support not only himself and his wife and family (if any) but the wealthy idler and the so-called working classes as well ! He has *two* streams of wealth flowing out of his pocket, and only *one* into it. Thus his class is far more oppressed than either the capitalist or the labouring classes.

His heavy expenditure on rent, clothes and appearance, and other necessities of life, is *absolutely compulsory* ; it is not extravagance, as is so commonly imagined. It is well known that a smart, well-to-do appearance attracts clients, customers or business friends. This means that he must pay heavily for smartness during business hours. Appearances are also an absolute essential to hold one’s own amongst one’s private friends. This means that he must pay heavily to keep up appearances in his private life. The professional man feels this instinctively, and his instinct *compels* him to appear smart. He *must* continually mix with more or less wealthy people and *must* keep up, even with the greatest difficulty, the same well-to-do appearance as they maintain with ease. If he has a pony trap, motor, motor bicycle, a man-servant, he *must* pay, with difficulty, the same licence as a multi-millionaire pays without feeling it. He *must* pay, unless he be an unusually bold man, the same subscription or give the same donation as the wealthy man to the hosts of cadging societies which pester him to help some cause which is popularly esteemed “worthy.” The rates and the taxes which hit him very hard indeed are a mere pin-prick to a wealthy man. And it is this oppression on all hands which is now driving the middle class to extinction.

“There is no getting away from the fact that the main and the intolerable burden on the English middle class is that which is necessitated by ‘keeping up a position.’ This expenditure is imperatively demanded by our existing social system ; but that social system is so unexampled in the world’s history, so monstrous in itself, and so

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flagrantly opposed to economic possibilities that—though we recognise it as a pre-eminently solid fact—we cannot regard it with patience, and are quite certain that it has not ‘come to stay.’

“The medical man, the solicitor, the man in a moderate way in the City, the young architect, the writer of books or articles, the ordinary civil engineer, the average decent tradesman—all these, and a host of others, are compelled, for purely social reasons, to live in a style and at a rate which their means simply do not justify” (*Oxford and Cambridge Review*, September 1912).

What chance has a young man “on his own” of getting married and having children? He is forced to regard all sexual enjoyment as he would a rattlesnake, for, with a narrow income it would spell ruin to him. Marriage is often out of the question, and to associate with “free-lance” women, would mean maintenance orders, loss of reputation, blackmail or disease. Could a slave live a life of greater self-denial? Or, what is more amazing still, could a sheep be as submissive to such ill-treatment, to such wholesale loss of liberty, as the average middle-class man? If he is able to get married before he is forty he is a lucky man; at fifty he may be rocking his first or second child in the cradle; while men of the worst classes, which are assisted by the State at his expense, can marry at eighteen and be grandfathers at forty. And, in spite of his poverty (for he is a poor man if his social conditions *compel* the expenditure of nine-tenths of his income on “keeping up a position”), there are some who hope that by putting a tax on him (*i.e.* by increasing his poverty) he will marry and keep a family! What a remedy! It would be like attempting to extinguish a burning building by pouring streams of petrol upon it!

Visible Vanishing.—I have often inquired of middle-class men: “How many brothers and sisters have you?” And the answer has been any number from six to ten. If I ask him: “How many are married?” he will probably say two or three—that is, roughly, one-third of their number. If I ask him again: “How many nieces and nephews have you?” he will probably say any number from three to six. This demonstrates that pressure of modern conditions is slowly driving his family to extinction. His father had, say, eight children and these eight children produce, say, only four for the next generation! The case of my own family is typical. I am one of ten—six girls and four boys—and my father is fairly well to do. Three sisters are married, and they have five children between them; one brother is married and he has one child; that is six children for four married members of my family. And I know several

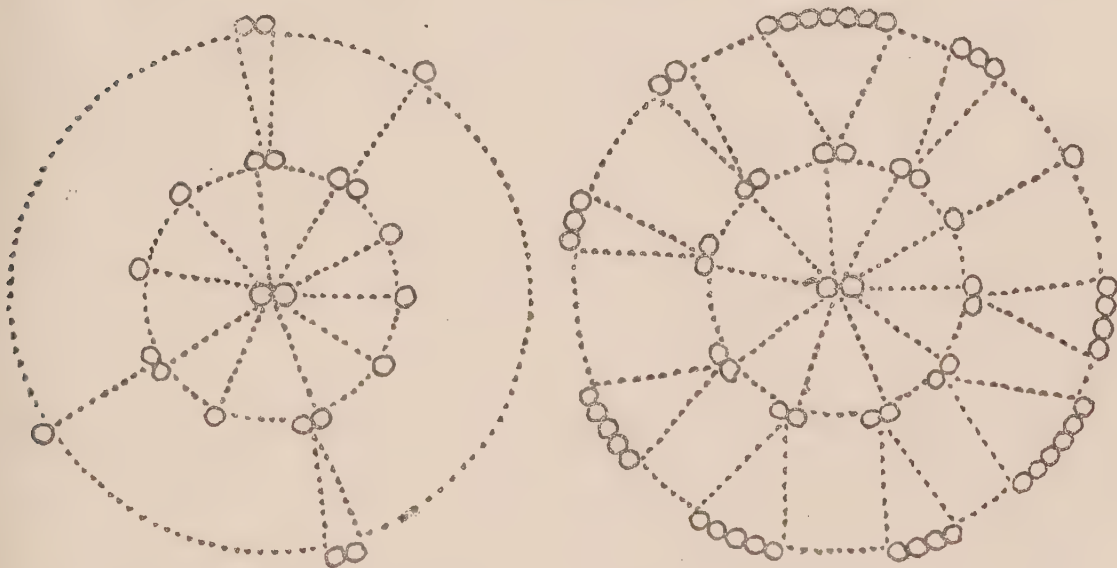
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splendid families who will be wiped clean out when their now living representatives are dead.

When I ask similar questions of a man of the lowest class, I learn that his family is far from becoming extinct. His father has frequently had ten children, these ten children are all, or nearly all, married, and they produce between them, at the lowest estimate, forty children for the next generation (see Fig. 4).

This important fact must not, therefore, be lost sight of—namely, that the best classes will, as time goes on and the pressure grows greater, tend to become *absolutely childless*, which means that the very lowest class will be the *only providers of succeeding generations* !

In a few more years, if present conditions continue, every



THE DECREASE OF THE
BEST CLASSES

THE INCREASE OF THE
WORST CLASSES

FIG. 4

man and woman, of *every* social grade, who possesses the great virtue of responsibility will be having no children at all, but they will still be taxed to maintain the children which are now being poured into the world by men and women of the worst type in every possible respect.

Is this a good sign of future prosperity in England ?

Oppression of Good Citizens.—The vast army of much-abused clerks deserves a passing notice because, with few exceptions, the clerk is a man who has every desire to “get on” ; he is law-abiding, orderly and in every way a good citizen. The bulk of our clerks belong perhaps to the lower middle class ; sons of

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parents who are themselves clerks, artisans, or even better-class labouring men ; nevertheless many of them are the sons of upper middle-class parents, parents who are compelled, through lack of funds or failure in business, to give up the idea of bringing up their sons to a professional career.

In the race between all social grades for wealth, this class, this modern link between the capitalist and the labourer, is cruelly oppressed. The average clerk is pitifully underpaid, even though he gives his employer all his daylight hours, save for two weeks in the year. He must live at a terrible pinch, for he *must* dress well and keep up appearances in order to retain his position. What chance has he of saving money for his old age or of enjoying his young life ? What chance has he of marriage, or, if married, how can he afford to have children ? He is thus robbed of his rightful liberty to such an extent that, though he is living in a " free country," he is a slave.

But as he is a self-respecting, responsible, law-abiding citizen, it should be the duty of the State to help him in preference to the irresponsible working classes or the imbeciles, drunkards and criminals, who now have all the State's attention.

Lodgings.—Yet we find him, a decent-living, often well-educated, responsible man and good citizen, in receipt of lower wages than the average man of the subsidised working classes. Is it any wonder that we find thousands, perhaps the majority, of these struggling, respectable men and women living single lives in lodgings, instead of in decent homes of their own ? Picture the full meaning of the word " lodgings "—apartments—rooms !—often one solitary room which, if the door were locked, would in nearly all respects resemble a prison !

There are untold thousands of such prisoners in that land of liberty called England. Imagine a wild animal having to share the nest, the lair, the den, the burrow of another animal because conditions were such that it could not have one all to itself ! Yet we pass over the fact quite lightly, just as if lodgings were as natural as daylight and darkness ; we are not struck by the awful truth that lodgings are the result of very pinched conditions, that lodgings and poverty go hand in hand. The landlady must let her rooms because she is poor, and the lodger has to take them for the same reason.

What better proof of over-population could be found than this gradual subdivision of houses ? The very act of paying rent to another man is an unconscious acknowledgment on the part of the tenant that he is a superfluity. He *must* pay rent, because there is not a square yard in all England which is not already possessed. No man can be blamed for owning land so

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long as he possesses it lawfully—then surely the superfluous person is the one who says : “ This land and this house are your property, I must live somewhere, and since I cannot possess a patch of land or a home of my own, I must implore you to loan this particular patch and its house to me, for which I will pay you a consideration.” This is the real attitude of the tenant who pays rent to a land or a house owner. This practice of paying rent, this perpetual subletting of property, to which we are all so accustomed that it is never looked upon as foolish in itself, *must* have its end in the huge overcrowding of our slum and other areas, where we find any number up to fourteen or fifteen occupying one room. Just imagine a wild bird saying to another bird : “ This is your wood, may I pay you rent for the use of one of the trees in it ? ” And later on, as the crowd grows denser : “ This is your tree, may I pay rent for the privilege of building a nest in it ? ” And again, still later on, when the crowd is denser still : “ This is your nest, may I pay you rent for the privilege of living in one corner of it ? ” And so on.

The Clerk's Wages lowered by his Brother Clerks.—The clerk is now wasting his time in forming a union to fight sweating employers. It does not seem to dawn on him that his union will meet with no more success than have the unions of manual labourers, where internal strife, discontent, low wages, lock-outs, strikes and bloodshed are the main features of to-day. It does not occur to him that *his wages are lowered by his too numerous brother clerks*, who are so eager to undersell him ; and *not by his employer*, as he fondly imagines. If therefore his numbers could be limited, it would be possible to demand a living wage, because this limitation would prevent his being supplanted by a cheaper fellow-clerk who badly wants a job. No matter how skilfully organised his union may be, wages will ever grow lower and lower, just as are the wages of the manual workers. And this is so because no union can create work, no union can reduce the number of available clerks ; and *there can be no remedy whatever which does not do one of these things*.

To create work is utterly impossible, therefore some means of reducing the number of clerks must be found.

Domestic servants can demand £20 to £30 per annum and their keep, which is approximately 20s. per week, just because they are few, being difficult to obtain. How many clerks can earn 20s. so easily, educated men though they may be, and though their work may be twenty times as valuable as that

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done by the domestic servant? How often do we see such paragraphs in the papers as this:

"Having offered 26s. per week for a ledger clerk, a City firm had 723 applications by first post."—*Ev. News*, 30th May 1912.

Chains.—I give here a description of the clerk from *The Graphic*, which is only too true: and equally true of a host of other such slaves who are not generally called "clerks."

"... As they go to their work in City offices, and when the sunshine of a June day pierces through the dusty windows of their prison house and plays on their blotting pads, they see red for a minute or two and the spirit of revolt stirs in them. Chains! Yes, they are fettered by neck and wrist and ankle, by body and soul, to this life of indoor drudgery, to this respectable black-coat life, to this wretched, narrow, unhealthy inhuman, futile toil. The sun is shining, but not for them. Their muscles have gone slack. The fibre of their manhood is weakened. Their nerves are jangled. In the City office, in the suburban home, they are prisoners of pettifogging Fate, stifled and choked and crushed by the deadening influence of respectability on a guinea or two a week, with an ailing wife, perhaps, and whining children. How to break their chains? No, there is no breaking them. They were riveted on at birth. The iron has entered into the flesh and spirit. There is nothing to do but lick the chains. . . . White-faced men, anxious eyed under their silk hats, were going eastwards or westwards, hurrying in the ceaseless hurry of town life. The roar of the motor omnibuses, the sour smell of the streets, the dust of the traffic stifled our senses. And the Arctic explorer, with his hat pushed to the back of his head, with the sun shining full on his bronze face, and into his blue-grey eyes, strode on slowly, as though there were no hurry at all in life, and spat upon the kerbstone with a sublime contempt for all this civilisation.

"I studied him, this tall, square-shouldered man, still young, though not a boy, with his tanned, weather-worn face, his strong jaw, his little fair moustache, and eyes that seemed to look a thousand miles away, and large, strong hands that had gripped the life out of polar bears, which could choke a City clerk between thumb and forefinger. One or two people turned to look at him. Somehow they knew that he was a different being from all other men in the highway."

Yes, and how much longer will good citizens lick their chains while they know that the worst citizens are pampered and go about almost as free as the birds of the air?

Stress, Worry and Death.—There is a side of the picture of struggling humanity which is not generally noticed as an evidence of a state of things which must end sooner or later in a

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national calamity, and one which is slowly helping the extinction of the best classes. I have known in quite a short time an amazing number of young men who have died, mainly due to illness following upon that complaint of recent years called "Worry."

Acute worry over business affairs is invariably a sign of stress, for a man in real comfort need never worry over money matters, nor do I think he ever does.

Worry is originally the virtue of conscientiousness, of feeling one's responsibilities, run to such a pitch under the stress of modern conditions as to become a vice. Conscientiousness urges a man to do his utmost; without it he becomes indifferent. It is worry, when very acute or long-enduring, which causes a man to lose all heart and develop the morbid tendency to suicide. Suicide is notoriously on the increase. In fact, it is so common to read of suicides in the paper to-day that we just pass them over without a thought upon the awful cruelty of the conditions which have driven men and women to this last extreme remedy for all intense suffering. If the reader will bear in mind that for every man who is driven to actual suicide there are probably a thousand who contemplate it, he will get a faint notion of the stress of modern life. But it is mainly suicide of the responsible man of the best classes. A great number of lower-class men and women are also driven to suicide, and in many cases murder at the same time, in order that they and their families may avoid the terrors of death from starvation. I shall speak later on of the suicide of women.

Think of all this misery, starvation and suicide in rich, luxurious, utterly selfish, Christian England, and then feel ashamed of being an Englishman and, above all, a professing Christian!

Oppression of Best Women.—We have seen that an enormous number of men of the professional and business classes cannot afford to get married. Now let us see what becomes of their womenfolk, noticing first of all the younger women—those of marriageable age. Go to their homes and there see them: girls of different ages, well developed, the majority beautiful, some ugly: clever, intelligent, and nearly all sweet-natured. What do they do? Mostly, they kill time as best they can with music, art, needlework, hospital nursing, teaching in schools or as governesses; with tennis, golf, novel reading, dances, theatres, etc., or with enforced gadding about, doing Church work, attending bazaars, concerts, and so on. But all the while their hearts are elsewhere.

Novel Readers.—Most of them become voracious novel readers, and how can they be expected to do otherwise? Imagine a

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poor monkey animal caged in by the narrow bars of convention, burning with the passion of hunger, while a pile of food lies outside the cage, but just out of reach. Picture its thin hands thrust through the bars, turning over bits of paper, examining dust, reaching empty nutshells, opening empty bags and so on, drawing everything to itself that may possibly contain food to satisfy its craving. Such is our novel reader, a beautiful creature with a beautiful mysterious passion which she cannot fathom; and though she may pine for years, trying to solve the mystery of her own nature, she is debarred by the cruelty of present-day conditions from knowing anything about her passion at first hand.

The novel is just a kind of key to the mysteries of love at second hand, all-absorbing because, to England's shame be it said, it is the most that the reader may ever know about the mysteries of love. Probably no healthy woman who has her life properly occupied would ever waste time with a novel. No woman who can taste chocolates, ices or love for herself wants to read long accounts of what somebody else thinks of them; no man who can go to see a real bullfight ever wastes his time to see it on the biograph; no man who is on a big-game shooting expedition wants to read a book of fictitious "Adventures in the Jungle."

It is mainly because natural love is forbidden to these poor girls by the "respectable" conditions which exist in their social class that they thirst for the excitement of the novel. Doubtless if food and sleep were forbidden by the foolish decree of the clergy-ridden "respectable" members of the community, books dealing with the exciting charms of appeasing one's hunger and thirst, or the ecstatic joys of resting one's weary limbs, would be as much in evidence as the novel telling something of the mysteries of love. Many married women who now read novels do so because their time is not fully or properly occupied with home duties. They have few or no children; these, if any, are left almost entirely to the tender care of nurses. Their lives are artificial; they belong to a novel-reading set, and *must*, often against their wills, do as the others do. This much, however, is certain, that women in bygone years managed to live very happily without novels: they spent their time in a variety of ways, and to far better purpose. To spin, to weave, to embroider and to spend most of one's time with one's own children, are far better occupations than idle novel reading.

England's Best Women Thrown Away.—These novel readers are creatures of warm flesh and blood; they have all the strong and beautiful passions which other healthy animals have; yet they

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must smother them, they must remain virtuous with almost no hope of reward, because of the cruel conditions of these times. Every hour of the day the minds of these younger women weave fond dreams of love, of a man's face and voice, of his manly strength, of kisses, of requited love, of marriage, of homes and children. God has made them for it, they cannot help themselves; but, through the ignorance of man, and the impossible conditions of life resulting from his ignorance, they must for ever smother the strongest and best feelings they know.

Can there be a more pitiable sight than this opening, blooming and final fading of so beautiful and passionate a flower as a lovely woman? She has cost her parents more to educate and rear than any flower; and to what end? To often endure great physical pain, to long and pine, to dream and sigh, over and over again, until age and wrinkles come, when the awful truth dawns upon her that her youth is gone. "No one wants me! No one wants me! O God! am I made and put here for nothing but to fade and die?"

Thus we find thousands of beautiful women, like flowers wasting their sweetness, going unwed and childless to their graves; no sweetness of love—God's greatest gift—ever enters their lives. They have almost no chances of ever getting married, and even these slight chances are getting fewer and fewer. The advice which *Punch* once gave to those about to marry—viz. "Don't!"—is now changed to "Can't."

The best women in England growing old, sour and wan, disappointed with a life which is robbed of its main charm, is one of the most heartrending sights I know. Is it to be wondered at that they frequent theatres to see some silently adored actor, or that they have fits of hysteria and break down hopelessly when they see another girl being led from the altar? Or that they waste their affections—one of the most beautiful traits in a woman's character—on those canine abortions called lap-dogs? Is it to be wondered at that some of them break away to go out into the world? Look for instance at the number of girls, some of them clergymen's daughters, who tire of their home life and, frequently, via that easiest road to ruin, the stage, come to misery; just because their lives at home are so utterly at variance with the normal life a girl should live. Numerous instances of "missing girls" are given in the daily papers; but there must be a far greater number, *not* referred to in the papers, of girls who elope to live a short life of freedom and romance, and frequently end their days in penury and shame.

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“During the last twelve months the number of women and girls whose absence was reported to the Metropolitan Police was as follows :—

Girls between ten and sixteen missing	.	.	1118
Girls between ten and sixteen traced	.	.	1102
Women of all ages above sixteen missing	.	.	2676
Women of all ages above sixteen traced	.	.	2540”

(*Daily Mirror*, 11th July 1912).

Triumph of the Worst Women.—Does it not make one’s blood boil to see the wasting away of England’s most beautiful girls, while in her dirtiest and worst homes her filthiest, ugliest, most unfit women are allowed to indulge their passions and have unwanted children to their hearts’ content? Everywhere one goes, one sees marriageable girls and men of fine physique and strong moral character who have not the necessary means of getting married in comfort.

And what is the politician doing for these beautiful women, the best in all England? What is the clergyman doing? Alas, just nothing, each is busy looking after himself, that is all. Nothing, did I say! Worse than that. They are doing their utmost to hinder the women of the best class from becoming mothers; these they throw unused on the human scrap heap, while they assist the worst mothers in every way. Will human nature tolerate this tyranny much longer? Will not the best classes one day assert the rights that by nature are theirs? Will they not refuse to be law-abiding, good citizens while they know that they are being robbed of money to foster hordes of children of the worst classes?

Limit of Endurance.—No, truly it cannot go on much longer. These silent sufferers, these victims of the politician’s ignorance and greed, see all around them dirty mothers, drink-besotted fathers and hordes of filthy, unhealthy children who are to be our next generation: who knows the pangs of love and passion for motherhood which such sights bring to their breasts? How often do the stronger spirits amongst these sufferers feel inclined to break out, to mutiny against the cruel conditions which rule their lives, to give rein to their God-given passions, to break all the cruel fetters made by ignorant men? “Why, if these foul-looking men and women, the lowest, the unhealthiest and unworthiest of us, can have unhealthy, unwanted children, why cannot I, who am at least healthy and clean, and who would cherish and keep my child well, why cannot I be a mother?”

Revolt of Women of the Best Classes.—And some day she or her class will break out seriously. They have already begun; what else are suffragettes but brave, injured women, who are

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fighting for their rights, the rights of marriage and motherhood? Somefolks think that enforced virtue will turn a woman—a female man animal—into a passive sexless angel! What canting nonsense! How could sexless angels keep the race going? The so-called virtue which leads to race extinction is as great a vice as the so-called vice which leads to the same result. Instead of developing into a sexless angel, a woman who is worth the name, when robbed of her liberty, turns suffragette. And quite rightly too, for she knows that she will never get her rights unless she fights for them. She knows that the selfish men in Parliament will not give heed to her cries, because it does not pay them to waste time with her troubles. So she fights for her rights—her liberty; not for the liberty of her sex generally, because the lowest specimens of her sex have their liberty; but for the liberty of the women of her own class—the best women in England.

And, if she fought in the right way, and for a more definite purpose, she would indeed be the champion of the most oppressed classes of the country. As it is, she is bravely fighting the wind, fighting for she does not know quite what, and when her present goal is reached she will be absolutely no nearer gaining her end.

Dangerous Old Maids.—The women of the best classes produce the well-known old maid—that is, the woman who, in quite modern terms, is “on the shelf.” She is more often than not treated with scorn, even by those married women who are in every way her inferiors, as if she were entirely to blame for being “on the shelf”; our comic artists, our writers and playwrights make a butt of her and exaggerate her appearance and her faults. She is made far more hideous than she really is, and though sometimes she may not come up to the average standard of beauty, she is in every respect an infinitely finer specimen of womanhood than the positively hideous, beastly women of the lowest classes who, whether married or not, are the mothers of Young England to-day. There are practically no old maids in the lowest classes. The chief complaint against the old maid, especially when she is fairly well-to-do and idle, is that when her love has not been requited she frequently develops a strong morbid tendency to become religious, sentimental and mischievous. Thenceforward she is a keen Church worker, a district visitor, a charity giver and dispenser, and all her efforts go to “bettering the conditions” of the worst classes, which are in reality her greatest enemies. She spends the money of her own class, thus helping to reduce the chances of matrimony there, on the slum-dwellers, thus encouraging them to have

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bigger families, while her own kith and kin are largely unmarried, childless and rapidly dying out ! She is very susceptible to the wiles of the clergy and frequently bequeaths enormous sums for Foreign Missions or Bible Societies ; for the fostering of slum-dwellers, crippled children, orphan children, and so on ; not to mention a host of other futile societies whose object is mainly to “ better the conditions ” of the lowest classes, and to keep alive the unfit.

Besides this, she is mainly to blame for supporting such mischievous concerns as the Anti-Vivisection Society ; while her missions to “ the heathen,” to the Jews, to sailors, to fishermen and so on, do a huge amount of harm, because they spread cant and falsehood abroad, and because they molest men and women who can get on perfectly well, indeed far better, without cant and falsehood.

Occasional Marriages.—But, although the marriage rate is declining at an alarming pace amongst the best classes, one does sometimes hear of a girl or a man friend who is going to be married. With a hard-earned and often meagre income this young couple, when married, must at all costs avoid having a family. Long before her wedding day such a young wife is given full instructions by her girl friends about how to enjoy her passion without becoming pregnant. Nevertheless, such a girl will, as a rule, have one child intentionally, upon which she invariably showers so much affection that she spoils it, by over-nursing, over-clothing, using sterilised foods, etc., which lower the child’s natural powers of resistance. Sometimes she will have two children, but all other arrivals are regarded as sad accidents and terrible calamities !

Here let me say that even the poorest middle-class mother will endeavour to have and keep one child ; because it is for ever a proof positive to her rivals that she has succeeded in winning the affections of at least one man ; and this is a source of great satisfaction to her womanly vanity. She never loses a chance of exhibiting her wedding ring ; or of “ rubbing it in ” to other married women or to her unmarried rivals, when she meets them for the first time, that she has a little girl or a little boy. She never loses a chance of saying : “ My little boy did so and so yesterday ” ; or “ My husband was away last week,” and so on.

In fact, it is not too much to say that many women strive to get married for the sake of saying—not aloud, however—to other women : “ Look at me, I am married, I have got a husband, you have not ; I am one of the lucky few, you are not.” Or if such woman be married she says—

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also not aloud: "I am married too, so you can't crow over me."

After having had one child, or more rarely two, she practises prevention more rigorously than ever. These practices of prevention are carried on mainly by the middle classes. The lowest classes do not attempt to limit their families, except the few of them who happen to feel their responsibilities. But I shall treat of this subject at greater length in a subsequent chapter.

Fight for Husbands.—There is intense rivalry amongst women of the middle classes to get married. Not that men are scarce, but because there are so few of them who can undertake the responsibilities of marriage in this wild, extravagant age. To announce her engagement is far and away the greatest event in the life of one of these girls; to flaunt her ring before other girls gives her the greatest satisfaction. It is a disagreeable shock to her enemies and a joy to her few best friends, both of which form a source of immense pleasure to her. Then, think of the black cloud lifted from her life when she knows that she is one of the "select" few who are not "on the shelf"!

Matrimonial Agencies.—How difficult it is to get married is shown by the increasing number of marriages arranged by the divers matrimonial agencies—those artificial matchmakers which are the outcome of our excessively unnatural conditions. And we all know how mothers are compelled to scheme and vie with each other in order to secure eligible young men as husbands for their daughters. Imagine such a state of things in uncivilised nature. Imagine a wild animal scheming to arrange a match between her own offspring and the offspring of another mother of the same kind!

Liner Marriages.—Look again at the great number of middle-class women—women as a rule with some means—who make long ocean voyages in the hope of meeting a husband. They know well that on board a liner men and women are thrown together day after day, which is not the case on land; they know that an acquaintance can, and perhaps may, develop into a friendship and this again into a courtship, an engagement and eventually a marriage.

I have never seen a liner depart without being painfully struck by the number of sad-visaged, listless girls who are driven to this extremity—to accomplish the now well-nigh impossible task of finding a husband.

Modesty dying out.—With such keen rivalry for husbands, is it any wonder that modesty is dying out? What chance would a girl have of getting a husband if she remained modest, shy and retiring? None at all. Therefore she must always be in

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evidence, and if possible more in evidence than her fellow-girls, or men would not notice her. Therefore she *must* struggle to be conspicuous—more pretty, more attractively dressed, more accomplished, more charming in manners and speech than her rivals.

Struggles of Matrimony.—Even when a middle-class woman is married and with every prospect of a happy life, so hard are the conditions of life to-day that, should her husband have a long illness, be out of work or die early in life, her home is wrecked and her future is generally ruined. Every year, I believe, the number of middle-class men who are killed early in the battle of life is rapidly increasing; they generally leave a wife and one or two children, who, being left penniless, invariably return to live with the widow's parents. From my own observation, the number of parents who are now keeping their widowed daughters, and their daughters' children, is everywhere on the increase, and I often ask myself where such an unnatural state of things is going to end. Nowhere else in all nature do we find parents being compelled to protect and rear their poverty-stricken grandchildren, as so many human parents are compelled to do to-day. There are also many orphan homes, masonic institutions, etc., which act as foster-parents to children whose fathers have died an early death and whose mothers are either dead or too poor to maintain and rear them.

Why it is getting harder to find Husbands.—Now let me refer again to the menkind of this taxpaying class, in order to show how a girl's difficulties of getting married are greatly increased. We have seen that the widespread competition for a livelihood results in cheapened labour, whether intellectual or physical, and that cheap labour results in low wages everywhere—except of course amongst the fortunate few; and that low wages result in fewer marriages. Fewer marriages result in greater numbers of unmarried men and women; and this again leads to free love, prostitution, white slavery, etc., and these react again to the discouragement of matrimony, because under present conditions a man can indulge his passion without the great responsibilities of a wife and family. For poverty can and does annihilate marriage, though it can never put a stop to the indulgence of passion.

How Girls undersell one another in the Marriage Market.—The women of England can be roughly divided into two classes: those who bow to the conventional notions of respectability and those who do not: those who insist on matrimony before the indulgence of passion and those who do not. The former class might be likened to a trade union—the latter to free labourers

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or blacklegs. The terms demanded of the average middle-class man, by the union woman, are so great that he is compelled to avoid them, and seek the society of the free labourers and blacklegs. The girls who are respectable are thus undersold by those who are not. This accounts for the girls of the middle class not being wanted by their menkind. Thus these poor girls are victims of the conventions of their class, while the free labourers, who snap their fingers at convention, are living far freer lives !

Unmarried "Wives."—The middle-class man who is unable to get married in comfort is not by any means so virtuous as the middle-class woman ; he is able to indulge his passions almost anywhere and at any time. He must, however, always exercise the most excessive caution over it ; for, when means are limited and when his reputation is at stake, one slip may mean ruin. Exposure, blackmail, disease and other such risks hit him far harder than a man of any other class. Many men who have the necessary means "keep" women in houses and flats. Can statistics inform us as to the huge number of women thus kept in our London flats, up-river bungalows or small houses in the provinces ? Many men associate with the numerous women who are unable to marry, or are married unhappily, although such women are far from being professional unfortunates. These women who defy convention and are prepared to take great risks are everywhere to be met. Many men go to the rooms of the "professional" women who parade our big thoroughfares, or take them to hotels for a night, week-end or longer.

But the main point here is that the comparative ease with which a man can gratify his passion is a direct incentive to him to avoid the responsibilities of marriage under modern conditions. An elderly gentleman once told me that when a man has been used to going promiscuously with many women he can never settle down to a life of fidelity to one woman. If such a statement is correct, is it not another very serious indictment against present conditions, which are undermining the possibilities of marriage of England's best sons and daughters.

School Teachers, Office Girls, High-Class Shop Girls, etc.—So great is the stress of modern life (so many necessitous human beings on the ground in comparison with the work there is for them to do), that, by the cutting down of wages to their lowest possible level, and making our men live pinched lives, only the few very lucky or daring (? foolish) men can ever maintain a wife and family. The man who now has grown-up daughters cannot afford to keep them decently at home, as they are a

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serious drain on his shallow pocket. Therefore we find a vast swarm of generally beautiful girls who have almost no chances of getting married and who, long before they reach a marriageable age, must work to keep themselves. Many, perhaps most, live at home with their parents, others live in boarding houses or in one room, which they call lodgings ! These women are now compelled to compete with men ; for one sees women-workers in almost every school, post office, business house and office, doing work for which God never designed them.

There are some few—very few—of them who are not actually *compelled* to do men's work, but they do so largely because, if they stay at home to help their mothers with housework, which is invariably a monotonous, uncongenial and thankless task, they have no chances of meeting a possible husband. Many such mothers are selfish in the extreme ; they themselves were married generally somewhere near the age of twenty, and yet they make no allowance for their daughters who, at all ages between twenty and thirty, naturally rebel against the loveless monotony of undiluted house drudgery. Who then shall blame a girl for breaking away from home ? But, in any case, girls who undertake men's work are serious rivals to men, because they can work for lower wages and are thus able to supplant men more and more every day. What becomes of these men ? Who can give a pleasant reply to this question ? Picture the sufferings of a poor clerk, for instance, with a wife and family, when he finds that his place is taken by a girl at half his wages !

Women Slaves.—Has civilisation or savagery ever seen a more pitiable sight than this swarm of girls who are forced by the terrible conditions of modern life to become veritable drudges, instead of doing the duties for which God has specially made them ?

Who knows the pains which many of these girl slaves bear without a murmur ; who knows or cares for their beautiful love passions which—so cruel mankind decrees—must be kept under or severely punished if indulged ? The black slaves of our famous cocoa plantations are a happy band of free men in comparison with these injured girls who are called “ free ” ! It is almost impossible to conceive a more wholesale denial of liberty ; a state of greater slavery is not possible. Most of them, no matter how deeply in love they may fall, remain virtuous hoping to be rewarded by marriage ; but in how few cases is their virtue rewarded ? Others, who defy their cruel circumstances when they fall in love, are led away from virtue, because they see that there is no chance of honourable marriage.

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Some are compelled to go astray in order to augment their cruelly inadequate wages. And what man or woman dare point a finger at them ?

Who, in passing through a busy city, can fail to notice some of these fine types of girl-workers, many of them perfect almost in every way, beautiful, clever, virtuous and honest. These, through the severity of modern conditions, must remain unwanted, unwed and childless, while the filthiest of low, drunken, hideous women are surrounded by half-a-dozen or more children, who in all probability will grow up like their parents. Who, I say, can fail to make a comparison between the lives of these beautiful girls and those human beasts, without a feeling of revulsion and vengeance against the government which allows such an iniquitous state of things to go on ?

Wanted, a Man.—When will some brave man rise up to rescue these poor girls from their slavery, to give them the chance of living the life God made them for, to fight the hell-made conditions of the present day which *oppress* our best types of men and women and *assist* our very worst types to multiply and overrun the entire country ? Ratepayers, taxpayers, best men and women in England, how much longer will you suffer yourselves to be plundered at the mere will of men who know no more of statecraft than you do yourselves ? Would you pay a tax demanded of you without reason by your next-door neighbour ? No, emphatically no ! Then why pay it without reason at the command of an ignorant statesman, when you know that, in spite of the heavy taxes you pay, your condition grows daily worse and worse, and your beloved country is going rapidly to the dogs. Can you not see that your money is used to support the lowest classes in the country ? Can you not see that these classes are crowding you and your families out of existence ?

CHAPTER XVI

THE SUBSIDISED CLASSES

Now let us survey rapidly the classes which our politician bribes with the taxpayer's money, in order to keep himself in power. Let us begin with that enormous and ever-growing host of men commonly known as the "working classes."

The working-class man is sometimes as fine a specimen of mental and physical manhood as any in the land; a really hard-working, honest, thoroughly good citizen; and his wife often has the same fine qualities. They are both determined to "get on," to work hard, to save money, live good, clean, honest lives and thereby better their social position. But these splendid virtues are always accompanied by the knowledge that his wages, good though they may be called, will not support a family in comfort and that a free natural indulgence of passion will be fatal to their good intentions. The result is that their passion is abused, and, like all other men and women who feel their responsibilities, they have to limit their family to their means. This is the first thing which, under modern conditions, a married man and woman must do if they are to become good citizens; there is absolutely no alternative.

Best Men handicapped.—This is a serious thing to say, for no more terrible indictment could be made against a State's treatment of its best individuals. Everywhere they are handicapped, neglected, treated harshly. No sooner does a worthy working man, or worthy man of any other class, determine to become a thoroughly good citizen than he is compelled to enslave himself, to limit his family, to extinguish his kind; compelled to put his shoulder to the wheel of the nation's welfare, to drag along an ever-increasing load of hooligans, criminals, wastrels, lunatics, while these same undesirables—idle passengers, for such they may be called—are encouraged, in every way, to cover the land with their own undesirable offspring. Does this augur a bright future for England?

Progress discouraged.—Every good citizen of the working class has an instinctive desire to prosper, to be proud of his prosperity and to climb the social ladder; but when such a man fully realises—as he soon will do—that upward progress can

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only be made by surrendering the State aid which he now receives, and by ascending into the realm where taxation will plunder him—truly not a state of things to encourage the excellent qualities which our best working-class men and women possess!—he will show proof of his strong objection to paying for the upkeep of those wasters whom he has left behind in the race for life. He will have no silly “pity the poor” sentiments about him, but will boldly assert his right to spend his hard-earned money on his own wife, his own children, and his own home. England is sorely in need at this very instant of such men as these.

Black Future for the Children of our best Working Men.—I have often called the attention of working men to this matter, and they have been entirely in sympathy with what I have said. I have made them realise what a sad thing it will be for their children when, in adult life, they leave the working-class status to become men and women of the middle class. For they will then become fettered by the State to a far greater extent than the middle classes are now—that is, assuming, of course, that the present system of taxation should still be in vogue, which, if warfare or revolution does not come to put the clock back some years, is probable. But such is the outlook of the children of the best of England’s working-class men; is it not truly a terrible fact for thoroughly good fathers and devoted mothers to bear in mind? Devotion to a son’s future welfare in life will be rewarded—provided he is successful—by his liability to extinction through iniquitous taxation. Devotion to and careful rearing of a daughter will end in her dying a miserable unwanted old maid, or maybe a suffragette, taxed likewise to maintain the undesirable children of undesirable parents. However, in time, the best men and women of the working classes will realise the blackness of the future which lies before their beloved children, and they will see to it that material alterations are made in the present form of legislation. Then will a big step in the direction of true civilisation be made.

The “British Workman” described.—But the vast majority of working men (including, of course, many good men who have thrown up the sponge, broken-hearted by failure to get enough money to keep their growing families) are, as far as my experience goes, parasites on the best of their fellow-workers, and on the community at large. They are not to be blamed for it by any means; the State must bear the blame, just as we blame a parent for spoiling a child. In my experience, they are a mixed horde of drunken, irresponsible, grumbling, insolent libertines; low-living animal beasts, some of the lowest human

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animals God has ever created ; reckless, lazy to the core, never doing any work with a zest like the man who is proud of his work.

To see the average British workman do a day's work, or even an hour's job, is a revelation. The ingenuity exhibited by one of these expert work-shirkers is incredible, until seen. His lazy, lifeless movements, his general disinterestedness in what he is doing, his forgotten tools, his readiness to blame a mate, his excuses, his beastly manners, etc., make him a loathsome object to a man who knows how his particular work should be done.

The new word "workshy" has been coined to describe this man who is, nominally only, a "working man"—always trying to do the least amount of work possible. Is not the very term "British workman" significant of laziness? Is it not nearly always used satirically? Is he not always represented on the stage, in the cartoons of our periodical papers, in our comic papers and elsewhere as a slow-moving, idle, insolent man with inverted pipe in mouth and his hands in his pockets?

Hard-working v. Lazy "Working Men."—These men have as many children as their lust happens to create, and all their ways indicate that they are a cruel drag on the best fellows of their class who, belonging to the same trade union, get no more wages for doing an honest, manly day's work.

When will the best type of man of the working classes recognise that his worst enemies are his idle, careless, drunken fellow-workers? It is they who lower his wages; firstly, by offering their inferior services at a lower wage—thus compelling him to accept union wages—and secondly by having huge families who eventually grow up to swell enormously the already overcrowded labour-market. If these workmen were thoroughly responsible beings they would limit their families to their income, and then they would, with their wives and their small families, live in comfort. Moreover, they would be in a position to bring up their children decently and train them to become good citizens. Instead we find this order reversed; a big family, inheriting an entire lack of responsibility, is brought up in the gutter, to become worthless citizens, incapables, drunkards, hooligans—men and women, in short, who are minus the essential virtues which every citizen should possess. If these worst specimens of the working classes would limit their families to their means, like the best of our working men, the problems of low wages and unemployment would gradually become less and less, and finally disappear.

Drink.—So "well off" are they, considering the kind of life

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they lead, that many of them can get drunk every Saturday night and frequently Sunday night as well, and resume their lazy way of working on the Monday. For this irresponsibility their wives and children have to go short of something and suffer in a hundred ways. (How many self-respecting middle-class men dare do this ? It would result in speedy dismissal and ruin.) Many of them require Monday as a holiday too, so that the drink shall have a chance of getting out of their systems. Hence, in some places, Monday is called " Saint Monday " by these men. In some cases their wives are irresponsible and drunken too, utterly devoid of any sense of duty, careless of everything but their own bodily lusts.

Poverty and Discontent.—As things are now this class is a menace to the country, for they are as discontented as they can be, in spite of the huge and increasing State subsidies which they receive. The more the State does for them, the more they demand and the more insolent they become. Everybody else must clear the way for them ; they are lords and masters wherever they go. Decent folks shun their insolence, their smelling, dirty clothes or their beery breath. Men and women who are taxed to bear the working men's responsibilities are scowled at or insulted if they should happen to get in their way on the bus or the footpath. Instead of being thankful for all that is done for them by the State, they are the most discontented class in the country, and they do not hesitate to show their discontent.

" . . . the most entirely selfish in their outlook : the most inclined to grumble and shirk work : the persons with the keenest sense of their rights and the lowest sense of their responsibilities " (Dr DEVON).

Workmen's Dwellings.—The truth is that their numbers increase out of all proportion to the increase of the subsidy which they receive from the State, and this results in perpetual poverty. Their homes may not generally be regarded as slums, but internally, with few exceptions, they cannot be called much else. Dirty females hang about the doors of these packed dwellings, and a crowd of dirty, unwanted children are left to look after themselves in the gutter, while their mothers gossip about the drunken fight Mr and Mrs Jones had last night, or the sentence on Jackson—who lives across the road—for assaulting the police; or of how little Maggie Binks, next door but one, is on the way to become a mother, and that her own father is responsible for her condition, or of the way Mrs Booth is " carrying on " with the lodger, while her " old man " is away at work. Such in reality is their talk.

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“Overcrowding not only breeds disease but it tends to destroy the sense of decency, and affords opportunities for the commission of crime which ought not to exist. Now and again cases come before the court that have to be heard with closed doors, and in every one of them the factor of overcrowding is present. . . . *The subject is so foul that it cannot be adequately treated here without grave occasion of offence.* Unspeakable corruption is easy and possible, and it goes on because it is unspeakable” (Dr DEVON in “The Criminal and the Community”).

“Modesty, morality and health are destroyed in this swarming human mass—dirty, anæmic, tuberculous, rickety, imbecile, or hysterical, and there is no distinction between the factory girl and the prostitute” (Dr FOREL).

They are mostly compelled to take in lodgers to help pay their rent, so great is their poverty. Their children are forced by the State to go to school, when education, including even French, music, cookery, swimming and the art of deportment, is the last thing they really want or desire.

Working-class Women.—And what becomes of the grown-up daughters of these working classes ! God ! it is too terrible to think of ! Some few of them are self-respecting, hard-working slaves ; but, as they receive no reward for their self-respect—nay, even suffer for being self-respecting—these tend to become fewer and fewer.

The bulk of them go to serve in our shops, in our factories, in our houses, in our pantomime choruses, etc., at a wage which the devil himself would blush to pay. In fact, Satan does help a vast number of them to get better wages, but for this rise in wages they must surrender their bodies to him entirely. So cheap are these girls, so great is their poverty to-day, that it is no exaggeration to say that a man with money can do what he likes with them. The promise of a nice dress, a hat, a flat, a fur coat or piece of jewellery will purchase one of these poor girls, body and soul ; then, when the man is tired of her, he throws her on to the rubbish heap.

An ever-increasing number of these women, with poverty and starvation following their footsteps everywhere, go to provide the “professional wives” which our middle-class men are compelled to seek because they cannot afford to marry women of their own class. The poverty of these young women, some mere girls, is made use of by the procurer to gain a fat living, and by the rich sensualist for his own enjoyment. Then of course they mostly have strong love passions, which, like a traitor in a fortress who opens the gates to the enemy, only help them along the downward path. And who can count the vast numbers

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who live as married women with working men and bring into the world numberless illegitimate children ?

Domestic Servants.—The working classes provide also those insolent dishonest girls found largely in domestic service. These girls are, of course, human, and cannot be blamed for the detestable qualities which have been developed in them by the State. The law supports them all along ; they are well aware of it, and trade upon it ; this accounts for their insolence. The law is, on the other hand, merciless to the housewife of the best class, and she is consequently afraid of her servants. The mistress and her husband are taxed in order to foster the increase of the lowest classes and to educate their unwanted female children, who develop into insolent girls and subsequently become domestic servants. Every year their power to dictate terms to their mistresses is increasing.

Servant Girls and their Love Passions.—Since they are human, they have other desires than those merely for food and sleep ; after all, this is their lawful liberty, though many clergy-ridden mistresses would deny it them.

They must dress up and seek the society of men, therefore they must have their “ days off ” and “ nights out.” How often do these demanded “ nights off ” lead them into “ trouble ” ? Their chances of getting married are very, very small ; but this does not prevent them from enjoying the liberty of indulging their passions. Hence we are continually reading or hearing of servant girls becoming mothers, though unmarried.

What happens then ? They are dismissed. They go home—if their mothers will have them—where they give birth to their children. Often they go to the workhouse or a “ lying-in ” hospital for the confinement, where all the expenses are borne by the class to which her employers belong. Thus does the servant girl enjoy her liberty, while her mistress, though most frequently robbed of her own right to have children, is indirectly compelled to pay for the consequences !

Why “ Service ” is Disliked.—The well-known preference shown by most girls of this class for factory or shop employment is entirely due to their desire to be free to meet men, in order ultimately to indulge their love passions. “ In service ” it is not possible to get all their nights “ off,” while in a shop or factory they are entirely free in the evenings.

“ Young Ladies.”—The absurd efforts of many low-class girls to appear as smart as duchesses in their dress, their affected speech and manners, their growing propensity to dub themselves “ ladies,” are a direct result of a keen struggle to attract possible husbands to themselves. Like all women they must be

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noticed, they must call attention to themselves by dress or other means ; otherwise, in such a struggle with thousands of their own sex, their chances of attracting men would be small indeed.

Servants who rob their Mistresses.—While the servant girl is doing her courting, with a lover who is invariably a poverty-stricken youth or man, she often robs her mistress of jewellery and other valuables and hands them to her lover, that he may pawn or sell them in order to keep his body and soul together. “Once again Mr Fordham” (the London magistrate) “commented on the danger of promiscuous courtships of domestics, and added that they were constantly leading to the pillage of private houses.” These things must continue to grow worse and worse, so long as present conditions prevail and the law remains as it is. Meanwhile, our politicians are considering a measure for the training, at taxpayers’ expense again, of these low-class girls in the art of being good mothers ! (Query : good mothers of illegitimate or legitimate children ?) No thought whatever is given to the middle-class girls, who would make far better mothers, without special Acts of Parliament, State aid, or ignorant State supervision.

Unfit ousting the Fit.—The brave healthy men and women of the middle classes who would love to get married and spend their hard-earned money on their own children are robbed of their rights and bled in a hundred ways to pay for the necessities and countless luxuries wasted upon the lowest classes. The State subsidy to these, instead of helping them to better themselves, and their fellows, merely takes away their responsibility to themselves, and, instead of utilising the subsidy to educate and rear one or two children decently, they turn them out as quickly as Nature can produce them, only to live in squalor, dirt and crime. Thus, while they increase in numbers they sink deeper and deeper into the mire of poverty.

England is literally overrun with the children of the lowest classes. Their general appearance, speech, manners and facial expression are indexes of the homes they come from—the worst homes in England. Everywhere about us we see them in hordes, while we rarely see the children of the middle classes.

Why Children are Unhealthy.—The men and women who provide the bulk of our children to-day are too poor to give their children the proper care and attention without which children cannot be properly reared. Ill-nurtured children are bound to be more or less seriously unfitted for life. Improper food, insanitary conditions and the other horrors which accompany poverty will often convert a child, healthy at birth, into a mental and

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physical wreck. The numerous little attentions which are necessary to the welfare of every child are never given to them. When illness of any sort is pronounced, but not until then, their parents take an interest in them and take them to a hospital ; but all minor ailments, though they may perhaps be equally serious, are entirely neglected. How then can these poor children be expected to be healthy when they are handicapped by the adverse circumstances of their early lives, and probably by heredity ?

Hardly one of these children has the beautiful influence of the home life which was once England's pride ; few of them know the meaning of a mother's tender care and love. " You young brats, you are here, but you are not wanted ; you have come unbidden," says the mother, " you are in my way and you must look after yourselves as best you can. Get into the street. Go to school, *get out of my way.*"

Future England.—Comparatively few of them acquire even the rudiments of decent living, cleanliness, orderliness, honesty, thrift, chastity, good citizenship and the other qualities which once made England great ; while the virtue of responsibility, the *essential* virtue in all good citizens, is almost non-existent. In short, their whole bearing is that of a lawless, irresponsible, unwanted mob of offspring of a lawless and irresponsible mob of parents. This street training may be a good " school " to produce cardsharps, thieves and men with unbridled animal passions, and it is undoubtedly the " school " for dispelling the great respect once paid to the difference between the sexes, or the great respect paid to the use of decent language. Those of my readers who live in London or other great cities can easily test for themselves the foulness of the language in common, everyday use by most of these youngsters. They learn it at home, and in many cases do not know that it is any other than the correct language of their fellow-countrymen.

Surely, if good speech, decent manners and general refinement are assets to a nation, it is iniquitous to subsidise the classes who have none of these lesser virtues.

It is iniquitous to extinguish by taxation the classes who already have, and who value and would keep, these good qualities without State instruction. And, surely, if moral training can be given to a child, it can certainly be best imparted by its mother during its early home life. How much do the bulk of the mothers in England care for the moral upbringing of their children to-day. Are not youngsters brought before the magistrates for stealing wood, coal, etc., by mother's orders ! Are not little girls told to go out and earn money somehow,

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anyhow, and bring it home in order to help with household expenses ?

“There are so many depraved or hungry parents who are ready to sell their children if a good situation is promised them with payment in advance” (FOREL).

Do not the special courts, in which we now try juvenile thieves, prove beyond all doubt that we are producing a swarm of youngsters who are being trained as criminals from infancy.

England's Future Backbone.—Regarded physically, it amazes me that these children are as fit as they are. They appear to thrive on the worst of food and in the worst of homes and in the most threadbare, filthy clothes. But I have noticed that this fitness leaves the vast majority of them as they grow older. A few years of poverty seem to leave their deep impression, and at the time they should be physically strong men and women they are mostly without stamina, narrow chested, starved-looking, and with little or no moral pluck. Work frightens them, and they have no determination whatever to get over this fright, like normally healthy men and women of the better classes.

But the swarms of dirty children we see everywhere are only the best ones they produce ; there are thousands of them in bed at home, in hospitals, homes, reformatories, workhouses, etc., and who can say how many children die in infancy through sheer neglect, or are killed through being overlaid by their drunken mothers ? And drinking is notoriously on the increase amongst the women of these low classes.

Ugly England.—The once beautiful face of England is everywhere being smothered with wretched rows of “ houses ” which are in reality so many breeding pens, where the next generation is being manufactured as rapidly as possible.

Everywhere there are schools which the best classes are bled to build, staff and maintain, while the middle-class schools are practically as they were thirty or forty years ago. Everywhere formal artificial public parks are replacing the wilder beauty of nature ; everywhere even in public parks, land is being enclosed by iron railings, boards, fences, walls and barbed wire, in order to keep these lawless youngsters from doing wholesale, wilful damage. Everywhere our city streets are being more and more crowded, made noisy, hideous and repellent by the trams, which serve the convenience mainly of the lower classes, while the rights of property-owners along the tram routes are openly flouted. How many decently dressed, self-respecting folks, who

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cannot afford other means of getting to their work, are daily put to the greatest discomfort by having to jostle with the filthy, beastly mannered men, women and children who mainly occupy the tram seats.

What "the Public" means To-day.—Our town parks are used, with comparatively few exceptions, by swarms of dirty children, and by wastrels who, in warm weather, sleep on the green-sward or on the seats all through the day. How can decent folks, who actually pay for the upkeep of the park, enjoy a stroll on the grass, or a quiet sit-down upon the shiny, greasy, verminous seats? Our public libraries are used as shelters, lounges, sleeping saloons, by swarms of dirty, highly odorous people, who effectually keep away the decent persons who are taxed to provide these institutions. Only the boldest, keenest or poorest readers of decent habits dare venture in. And what decent person can touch a germy library book without a shudder of disgust? Our museums are used as shelters and lounges by adult wastrels, and as playgrounds, on wet days, by children, who annoy by their filth and noise any decent person who wishes to use a museum as it should be used.

In short, everything which is provided by the State for use of the "public" is used almost entirely by the riff-raff of the community. Our parks, our libraries, our trams are rarely used by decent people except where poverty drives, and then always with a feeling of disgust at being compelled to associate with and share the same things with the dirtiest people in the land.

Irresponsible Lovers.—If then, as we have seen, England is producing a race of lawless irresponsibles, can we wonder at the irresponsible things they do? Is it to be wondered at that our public parks, commons, streets and lanes are the love-making grounds of crowds of men, women, boys and girls, who meet in the evenings and are commonly called "lovers"? Go on a summer's night to Hyde Park or any of the commons around London and there see the national open-air brothels of the Great British nation. Scores of men and women, youths and young girls, lying on the ground like sheep, but in twos and twos, many of them openly indulging their love passions utterly regardless of passers-by. Nor have they cause to worry much over consequences, for we know that the taxpayer will bear the bulk of them. And these irresponsibles are the parents of shoals of children—legitimate or otherwise—who are eventually to fill our reformatory schools, workhouses, hospitals, asylums and prisons, and to keep busy an increased staff of police, judges, gaolers, doctors and attendants.

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Open-air Brothels.—I believe Britain is the only country where such things are permitted in the open air. When a house is used for this purpose it is at once called a disorderly house, and the tenants are prosecuted as disorderly persons. Yet our statesmen wink at a disorderly park, common, field or lane, where human animals are compelled to congregate to carry out a normal human function. Might just as well call a teashop or a restaurant a disorderly house, because they minister to a human necessity. The dear old respectable stick-in-the-mud British statesman will have to change his views ; as yet he does not seem to see that this question is of the utmost importance to the welfare of the nation. I often ask myself what is to become of the shoals of shop and factory girls who loiter about our streets every evening of the week and on Sunday too. They come out dressed in their best clothes, solely to stare at, wink at and meet “ young men.”

“ In the summing-up of a case heard at Hull, Mr Justice Channell continued : ‘ This case reveals an unfortunate state of things at Hull. The place seems to be infected with a plague of these very juvenile persons of bad character ’ ” (*News of the World*, 23rd March 1913).

“ Shocking allegations of juvenile depravity in Sheffield were made yesterday in the Assize Court at Leeds, when a number of youths were charged with offences under the Criminal Law Amendment Act. In Sheffield there exists a street parade known as ‘ The Devil’s Mile,’ frequented each evening by young girls and boys. The prisoners, none of whom were over twenty-one, were all charged with offences against girls under the age of sixteen, etc.” (*News of the World*, 17th March 1912).

“ In the course of his sermon the curate of Dorchols, near Buxton, made a strong attack on the lax morality of the village, which he described as even worse than that of some big towns. Young men and women, he stated, were frequently to be seen standing in dark corners, and their conduct generally was disgraceful ” (*News of the World*, 5th January 1913).

Is it to be wondered at that all around us we see irresponsible youths and girls carrying a child or two, most of them with poverty and want written large all over them, that we see men and women lifting their elbows inside and outside our public-houses, while their children remain in the gutter, or in perambulators on the footpath in all sorts of weather ? I have seen mothers and fathers carrying their children either upside down or with their heads hanging right down over their parents’ arms, banging against everything that happened to be near.

Motherhood in England.—Everywhere we go we see the filthiest

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of filthy women, and often mere girls, big with child, while it is a rarity to-day to see a middle-class woman in a like condition. These low women know they cannot keep their children, they know the State will keep them, therefore why should they accept any responsibility? They know that these children when grown up are for a certainty going to live depraved lives similar to their own; they know that they will for a certainty be ground down by some rich taskmaster; they know that the wealthy employer could not get his wealth if these starving children were not brought into the world to be exploited. Yet they do not seem to care one jot. They do not even care if the children die; in fact, they frequently prefer it. Many women used to insure their babies and then kill them "accidentally" just to get the insurance money. By our modern system of legislation they are encouraged to be just low, drunken, lustful animals, to enjoy themselves without the least responsibility of their duty to themselves, to their children or to their tax-burdened fellow-men.

State Care of the Riff-Raff.—And what about the dregs, the scum, the riff-raff of humanity—those who tramp from place to place, carrying disease and vermin wherever they go, stealing when and where they can, annoying good folks in quiet country houses; those who sleep in hayricks, under hedges, on the Thames Embankment, in doss-houses and dens which no dog should live in; those who pick up crusts out of the gutter and eat them; those who follow luggage-laden cabs for a mile or so in hopes of earning a few pence by assisting the cabman to unload the luggage; those who search the pavements in the hope of finding a dropped coin now and again, who pick up and smoke old cigarette ends, who search the dustbins of our hotels to get food of some sort?

These riff-raff classes are a perpetual and increasing drain on the life's blood of the best classes. The money taken from the latter, by what we call taxation, goes to provide the enormous sums necessary to maintain our prisons, asylums, reformatory schools, workhouses, judges, warders, keepers and police. And bear in mind that these enormous buildings, and enormous staffs of men which we keep to deal with the wrong-doer, the deficient and the outcast are already inadequate; every day there is an increasing need for more of them. The money wasted on the maintenance of these absolutely useless members of the community is colossal. Here are some interesting figures:

"The clerk of the Conway Board of Guardians gives the history of five of the Union's cases. The first is that of a man who was admitted

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to the asylum when sixteen years of age ; he had been in the institution fifty-five years, at a cost of £1138. The second had been in twenty-nine years, and had cost £660. The third had been in forty-six years, at a cost of £1046, and another thirty years, costing £683. The fifth had been detained fifty-two years and had cost the ratepayers £1160. The five cases were a dead loss to the ratepayers of £4600" (*John Bull*, 31st August 1912).

"The total cost of poor law relief for England and Wales in the year ending March 31st, 1911, reached the huge sum of £15,023,000, of which £3,836,000 was for London alone. These serious facts show how fatally foolish is the assumption of the sentimental politician that poverty can be checked by lavish relief. The object of the legislator should be, not to subsidise people because they are poor, but to remove as far as possible the causes of poverty" (*The Daily Graphic*, 16th September 1912).

"Mr Wilson, prosecuting William Beamish at Bow Street, said that defendant's four children had . . . altogether cost the ratepayers over £1000, to which the father contributed not a penny" (*News of the World*, 5th January 1913).

And yet, while this iniquitous waste of money is going on, we know that there are thousands of beautiful women and fine manly men struggling against the direst poverty. Well may the reader say : "Where is England going to ?"

Last Chance of the Middle Classes.—Will the best classes tolerate an ever-increasing taxation to keep this iniquitous state of things going ? Will they not one day rise in a body and stoutly refuse to pay taxes which they know are to be used for their own extinction ? Or will they merely wait until these vast subsidised hordes are so powerful that they will have things all their own way and wipe the taxpaying classes clean out ? Fools, tame, long-suffering fools that they are ! Let me ask this very simple question : "Can a decreasing class always be bled in order to subsidise an increasing class ?" No ; it is an utter impossibility ; as impossible as it is to maintain indefinitely an increasing flock of sheep on a field ever decreasing in area.

So much for the State-aided classes of the community, who are to form the next generation of England ; there is not one of my readers who cannot add to this rapid review a vast amount out of his own knowledge of this national curse of subsidising the worst classes.

State Care of the Infirm.—Now let us quickly glance at those who are physically incapacitated for the duties of self-support ; the cripple and the blind ; those who can, after an expensive training, do something towards supporting themselves. I need

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not enlarge on the already over-estimated "sufferings" endured by those who are blind from birth. I am as well acquainted with the humane and sentimental points of view regarding the blind as anyone. I am blessed with perfect sight myself and can conceive of no greater disaster than the sudden loss of my sight. But I am forced to regard God's law as of greater importance than man's sentiment, and to be fully aware that, if blind, my right place is underground ; and if God's laws were obeyed by man that is where all blind or crippled human beings would be. Surely the fabulous sums of money spent on the education of the blind would be spent to far better purpose on the betterment of the all too awful conditions of those with perfect sight. Cruel as it may seem to us, the fit have a claim on us that comes far before the claim of the unfit. In all nature every unfit animal, whether lame, blind or in any way incapacitated, is soon disposed of and his place occupied by another who is fit. When we are civilised and not sentimental we shall also see the great beauty of helping and keeping a man who is fit, instead of a man who is hopelessly unfit. To-day the blind are better provided for than many of the seeing, and this is in direct disobedience to God's law that the fit shall live, the unfit shall die.

Corrosive Action of Poverty.—One must give even the poorest classes of humanity their due. The majority of them are unquestionably men who have had Fate against them all along, from the very beginning. Poverty is really no crime, but the tendency to regard crime and poverty as the same thing is growing stronger every day. No matter where one goes, if one is poor one is not wanted—one is shunned almost as if one were a leper or a notorious criminal. "Blessed are the poor"! Perhaps so, it *may be* true in quite normal conditions, but to-day, when everybody wants money, a poor man is thrice cursed. Even to appear before one's friends wearing a dirty collar is to court ostracism ; to apply for a berth of any sort in a similar condition is to waste one's time.

Poverty and Despair.—A man has got to go through a protracted period of acute want, poverty and failure before he can realise the terribly demoralising effects of poverty. Failing this, he can at most merely *believe* that poverty is a hardship, he can never know from his own experience—which is real knowledge—all its horrors, its hopes and despairs, efforts, failures and despair again, until at last despair is the victor. Most men who have given up hope either destroy themselves or lead passive lives, going where the wind blows them ; their hearts, energies and best parts are withered up with failure. If some

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kind relatives do not, at great sacrifice to themselves, keep them, they become utterly callous, sometimes lawless, hooligans, workhouse inmates, drunkards, tramps or slum-dwellers. Those whose energy has not quite dried up turn thieves when honest efforts are of no avail ; and so on. But all the time the best classes are maintaining them, and all the time these poor failures are the prolific fathers of ill-nurtured children who are to make our next generation.

Examples of State-made Failures.—Let me now give a more or less detailed account of one of the thousands of life's failures which will show how modern conditions often compel potentially good citizens to become bad citizens. I have known many instances of labouring-class men and women who have started married life very happily and with the same bright hopes for the future which all healthy men and women have. They have lived in fair comfort, with every intention of becoming good, orderly citizens on wages which have generally been just sufficient for two to live carefully upon. They have been proud of their home, proud of the photographs of themselves taken on their wedding day, of the photos of their parents and best friends, and their new possessions generally. They have been proud, too, of their personal appearance, always turning out clean, neat and with well-blackened boots. Then a child arrives, and the same wages must keep three souls alive. Then another child arrives, but the wages do not increase. Then a third and a fourth and a fifth, until the last straw is put on, when it is *absolutely impossible* to keep six or seven human beings alive on the same scanty wages. True, these wages are added to by the State, which educates, doctors and feeds their children for them, and relieves them of the expense of maintaining their septuagenarian parents, yet this State aid does not better their condition in any way. They only get poorer *as their family increases*. Is it any wonder that both the man and the woman lose heart, throw up the sponge, cease struggling and go where the wind blows them ?

Dead-beat by Circumstances.—Will a bird always beat its wings against the bars of the cage which imprisons it ? No, it will cease as soon as it finds that fluttering is useless. It will become resigned to its fate. And our poor working man and his wife are just the same. If Fate blows them to the public-house and makes drunkards of them, it does ; if it blows them to neglect their children and to turn themselves into inhuman parents, it does ; if it blows him to gaol and makes him a criminal, it does ; if it drives them to child murder or suicide, it does ; if they all die of starvation—they do—that's all—and who

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cares ? How many thousands of such failures are there in England to-day ? Yet—and this should be borne in mind—these poor failures have done no wrong whatever by having a big family, but their big family and *nothing else* has been the cause of their total ruin. Their conditions were dead against them, their conditions made it impossible to keep a big family, and these conditions must be blamed for making them failures, hopeless, drunken, cruel, perhaps murderers and suicides.

Cannot our legislators, whose duty it is, alter these cruel conditions, which have arisen out of ignorant and rascally legislation ; cannot they find a cure for this terrible state of things—which, wholesale, turns well-intending, innocent men and women into starving wrecks, drunkards, criminals ?

Cannot they find a means of doing away with the unutterable privations and misery which they know, full well, the poor children of these failures are born to suffer all their lives. Of course they can, but read on.

CHAPTER XVII

THE REVOLT OF ENGLAND'S BEST WOMEN

AT the outset I may say that the suffragette represents only a very small percentage of the best women in England: the stronger spirits, those who *openly object* to present-day conditions which compel them to lead such unnatural lives.

She would be joined at once by thousands of beautiful celibate women of her class, if they could only understand the true cause of her complaint and *why* she wants the vote; because all normal women want husbands and children, while only a crank can want the vote. Hence, to the majority of women, suffragism is merely a cranky sign of the times; the complaint of a group of women who do not know what they are complaining about. Every responsible, virtuous woman in England, whether married or not, would be a suffragette if she thoroughly realised what a very serious cause for complaint there is; and if those who are now suffragettes would definitely state their complaint, their cause would prosper by leaps and bounds.

What is the Vote?—What is “the vote” after all, I ask you brave, misguided women? What is the vote to men? Are the men of the labouring classes contented who have had “the vote” for many years? Not a bit of it: they are as discontented as you are. How many men care about the vote? Is it not well known that many men never vote at all because the rascally proceedings in Parliament make them indifferent as to whether John Jones or Bill Smith “represents” them there? If you had the vote now, it would help you in *no way whatever*: you could merely vote for Jones instead of Smith. If John Jones “got in” he would, from all the latest evidence, merely look after the interests of John Jones, M.P., and family; and if Bill Smith “got in” he would do the same. *Your* interests would never be considered. Should you vote for and return a woman candidate she would possibly do the same as Jones or Smith. In any case she could not help your cause so well as a man, for the simple reason that a woman cannot do anything so well as a man.

What do you want a Vote for?—And if you get the “vote” how will you use it? Surely for no other purpose than that of

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arranging the ways and means of becoming wives and mothers. What else can you *possibly* want it for? You have almost everything else you can want. If you want it for the purpose of enabling women to fill all the places of honour in the land—all the presidencies, the secretaryships, the treasurerships, the mayoralties, the general managerships, and other such positions now occupied by men, I cannot see that your position will be in any way bettered. You are gaining ground every day in these respects and yet your discontent is spreading. Surely this discontent is due to nothing but the fact that you cannot get husbands and children, and live the free, natural lives of healthy women.

Please do not tell me that you have married women in your ranks, because I know as well as you do that married women can sympathise with you in your sufferings just as well as spinsters can. You must remember that the married women in your ranks are living grossly unnatural, hollow, childless lives and therefore they, too, have a very just cause for complaint. I myself am only one of many thousands of men of your own class who are supporters of your cause, but not your methods. I have girl relatives and friends, as fine specimens of English womanhood as can be seen; most of them are unmarried; God knows how their silent sufferings have stung me to the quick, God knows how my spirit rebels to see their oppression, their slavery to modern conditions, while on all hands I see England's beastliest women with their quivers full; the only women who are allowed by modern conditions to live the normal lives which all women should lead.

If you had homes and children you would not want votes. How many poor women in the East End of London, or in the Potteries, or in the Black Country want votes? If they wanted votes they would say so, for they are always ready to air their grievances. Therefore fight honestly, openly, fearlessly for what you really want—*i.e.* husbands and children—and do not *pretend* you want a vote. This way you will enlist public sympathy. You may ultimately get the vote, but it will never be given to you by men like those in Parliament nowadays, *unless they want your votes!* In short, you will get the vote when the self-seeking politician wants to advance his own welfare, *not yours*: and when he has your votes he will probably use them to oppress you even more than he does to-day.

If you regard the vote merely as a symbol (of what?—equality? freedom?) surely it is foolish to fight so desperately for a symbol! Why not fight directly for the reality itself?

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Biting a Stone.—Like the socialist the suffragette suffers from discontent ; like him she can vaguely picture an ideal existence for man and woman, and like him she can find no way of attaining that state except by suddenly revolutionising human nature. And just as the socialist blindly attacks the rich man—his obvious enemy—so she wildly attacks the enemy directly under her nose—mankind in general. She is like the lion who attacks the spear which is sticking into his vitals. While the socialist says : “ The rich man ought to hand his money over to the poor man ” (which he never has done and never will do), the suffragette says : “ Man ought to acknowledge that I am in every way his equal,” when it is obvious to every man that she is not and never can be.

Conditions are to Blame.—It is not the fault of the spear that it is sticking into the lion’s flanks, neither is it the fault of the man that he stands aloof from women as he does to-day, thus driving them to become suffragettes. The present-day conditions are so severe that very few men can keep a wife as she ought to be and *must be* kept to-day. Therefore the suffragette should attack, *not* the spear, but the hand which hurls it ; *not* the man, but the conditions which compel him to leave her to her celibacy. For *men have not changed*, but only the conditions they live in.

Economic Independence impossible To-day.—Some women reject with scorn the idea of being possessed by a mere man, and this economic dependence of the female sex upon the male sex is one of the serious problems which we are trying to solve. It must be solved and can be solved, but only by enormously reducing the pressure of present-day conditions.

As things are to-day a woman *must* be a dependent. Very few women can earn a *good* livelihood ; thousands can earn just their living expenses and no more ; thousands do not earn even this much. A woman dare not work (except in a few instances) when she is married ; she must merely remain at home and live the idle life that her social set demands of her. She *must* have as many servants as she can possibly afford ; she *must* entertain and be entertained ; and this means that she *must* keep up all sorts of expensive but utterly useless show. Even when she defies convention she dare not tell her friends that she does her own housework—cooking, washing, ironing, dressmaking—these things are always done by “ *my* cook,” “ *my* parlourmaid,” “ *my* kitchenmaid,” “ *my* dressmaker,” and so on. All these foolish desires to impress her friends with her wealth and high social position are due to the conditions she lives in. The mere man must find all the money to keep up this empty life of ostentation

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—a condition of things which is grossly unnatural and unfair to both parties.

Woman the Important Sex.—In my opinion women are really the more important sex. Nature values them so highly that she has arranged that they shall be kept from harm by the more unimportant sex. Nature makes the male animal run all the great risks of life, in order that the female animal may properly carry out the functions of bearing and rearing children.

Marriage cannot take place without an approach being made by one sex to the other : throughout nearly all nature the active male approaches the passive female. Man would to-day approach the suffragette *if he had the chance* ; but poverty forbids him. Therefore, if the suffragette would prefer marriage before militant spinsterhood, let her try somehow to better the conditions of her menkind. If she can make conditions easier for her menkind, she will make them easier for herself as well, and ultimately a time will be reached when both sexes will be in such comfort that no woman will think of undertaking marriage as a means of getting a livelihood, as so many women do to-day. Women will then marry for love, as they should do.

Suggestions for Suffragettes.—Now let me offer a few suggestions which I should like these brave women to make use of at once. There is no other way to freedom.

I offer these suggestions because I feel that such splendid courage, such unselfish devotion to a cause, ought not to be wasted as you are wasting it to-day. When you can realise the terrible power which lies in your hands, when you can understand what to fight for and how to fight for it, you can dictate terms to man, you can direct humanity as you will, you can control the destiny of nations. The hand that rocks the cradle will rule the world—when it knows how.

Be quite sure that *your outlook* on the present state of things in England *is perfectly honest and not biassed by anything sentimental or untrue*. Then you will recognise that the land area is limited and can support only a definite number of individuals. You will see that overcrowding is causing the present great stress, which stress is greatly added to by the immoral taxation of *your own class*. Hence, while you are living and dying unwed and childless, the lowest classes are usurping your place as the mothers of the next generation. *You* should be the providers of the next generation, not the filthy, irresponsible women who are for ever pouring their unwanted, beer-begotten children into the world, to be kept at the expense of your own class.

You will see that, while you and your menkind are paying all the expenses and being mere onlookers in the game of life, these

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beastly men and women are the real actors. They, thanks to you, live full and free lives, while *your* lives are idle, fettered, discontented, wasted. They taste all life's sweets and bitters, while *your* lives are empty, humdrum, unnatural.

They are taking up the limited room in England which you, by your superiority in every respect, have a prior claim to.

You Must fight against Charity.—You must fight sternly against all forms of so-called charity. Remember that the enforced “charity” which is taken from you (in the form of rates and taxes), and given to the worst specimens of humanity, is doing your cause quite enough harm as it is. Do not, therefore, be “charitable” *of your own free will*, and do yourselves further harm. Even if charity be patronised or led by royalty, have nothing to do with it; for very soon the masses which you and royalty are thus “helping” are going to rise up against you. Royalty will, of course, be ousted entirely before long, simply because the socialistic spirit is more strongly against them; and they themselves must take much of the blame for their own undoing. But you are being ousted *now*, at this very moment.

Suffragette and Politician.—By hook or by crook it must be brought home to our politicians that your own class is worthy of, at least, as much consideration as the lowest classes, who are nowadays the only classes whose welfare is ever considered. By hook or by crook the clergyman must be made to see that there are other “poor” folks to pity, who are far more worthy than the riff-raff. The classes who live by using their arms and legs only are comparatively free men, the increasing army of defectives are maintained in luxurious idleness, while the men of your own class, who live by their brains, are the greatest slaves in England. So great is their slavery that they can very rarely marry and have children, and this means celibacy for you and, when you are dead, the extinction of your class.

CHAPTER XVIII

MACHINERY AND OTHER INVENTIONS

MANY unthinking folks say hard things about mechanical inventions. They lament the decay of hand-work of all kinds, and the doing of the same work by machinery. But a little thought will show that all these inventions are the outcome of an ever-increasing population and are inevitable. There has always been and always will be a struggle for life, varying only in the degree of its keenness.

Why Man invents a Machine.—A man must call special attention to himself if he is to live ; this is more true than ever in the excessive stress of to-day. Hence any man who is gifted by nature with a mechanic's brain has a perfect right to invent and to sell, for his own welfare, any useful piece of mechanism that may occur to him. Our copyright and patent laws show that we acknowledge this right. The origin and development of machinery are due to selfishness pure and simple. Add some thousands of these inventions together and you get a dreadnought, a motor car, a dynamo or a wireless message. That it brings money into the pocket of the man who uses the invention, that it kills hand-labour, that it has a far larger, better and cheaper output than hand-labour are natural consequences. These facts are known, but are unheeded by the inventor, who merely uses his gift for his own advancement : hence machinery. And for what other reason did God give him his gift ?

Necessity is the mother of invention—no man ever invented and patented anything who was not necessitous of either wealth or fame, or both. Necessity causes him to work hard, to think out and complete his idea, and ultimately to benefit himself by his work.

Hence we see that our machine inventor is forced by the pressure of circumstances to kill hand-work, to alter social economic conditions altogether, although he has no deliberate intention of doing so—as is often imagined—but does it purely with the selfish idea of benefiting himself.

Stress and Easy Conditions.—This desire to benefit oneself only, by inventing something and patenting it, must ever grow keener

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as the population increases ; for great stress drives needy men to steal other men's ideas. But, if the present conditions of stress were reduced, if the population were smaller and the competition much less cruel, men would not want to waste their time thieving another man's idea. At the same time the originator of an idea would also be so comfortably off that he would not want to patent it, because no man would wish to rob him of the benefits of his idea. The normal man, in comfort, is not a thief ; while in affluence he is a philanthropist, an altruist : we see proofs of this everywhere around us. And our inventor would be just the same : in the comfort arising from easier conditions he would not greedily patent his idea ; he would gladly allow any man to avail himself of its use.

In short, to get a good idea of what easy conditions really mean, let the reader just imagine the manners, the kindly treatment, the lack of selfishness, which he has witnessed among the members of his own home. There the originator of an idea, such as an improvement on some household arrangement, which is useful to all in the house, is congratulated and thanked ; that is his payment ; while he is only too pleased to know that all in the household are benefited by his idea. Imagine this state of things existing *outside the home as well as inside* and you have a fair notion of the easier conditions which will follow upon reduction of population.

I wish the reader to bear this carefully in mind, as I have used, and shall often use, the words, "easier conditions."

CHAPTER XIX

CAPITAL AND LABOUR: OR LOW WAGES CONSEQUENT UPON THE UNDERSELLING OF LABOUR BY SUPERFLUOUS LABOURERS

THE world-wide warfare between Capital and Labour has already been discussed by everyone ; I will merely survey its essential features, calling attention to one or two important points which are frequently lost sight of.

It is a war actually going on in England to-day, where men are killed morally and physically in a most wholesale way by

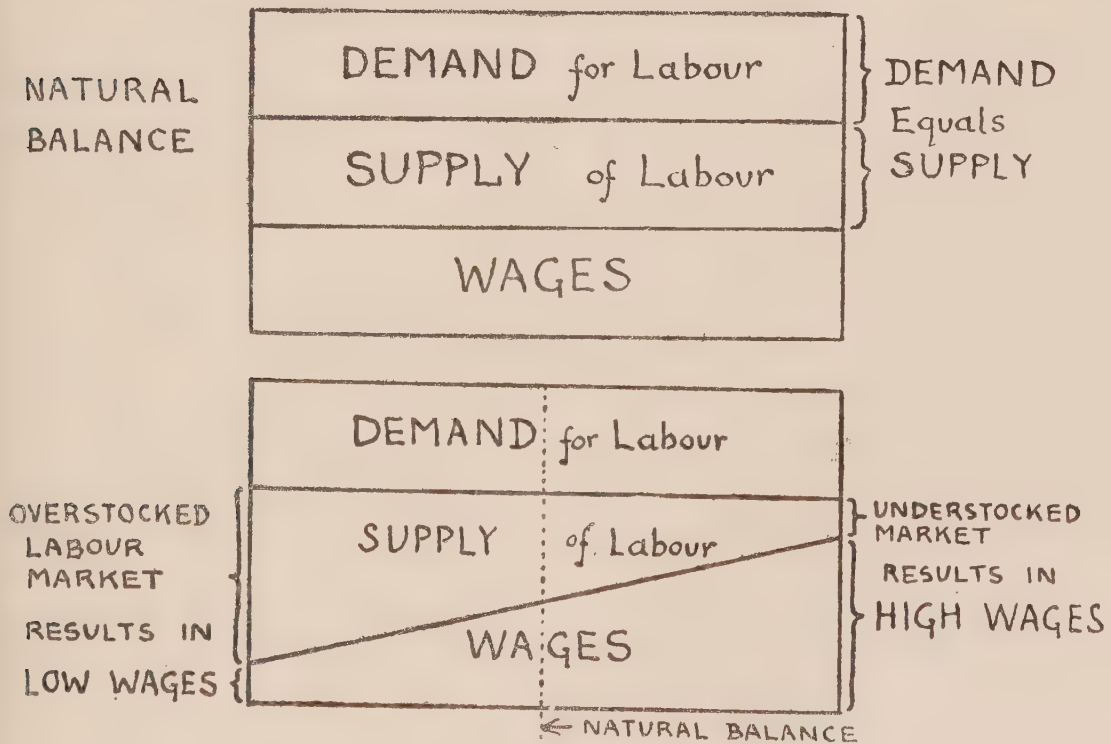


FIG. 5

starvation, despair and suicide, instead of by shot, shell and sword. This war is one of the most obvious results of overpopulation that we have.

Labour too Cheap.—Everybody knows that precious stones and metals, rare pictures, books, stamps, autographs, etc., are valuable because the demand is greater than the supply. Everybody knows, too, that pebbles on the beach, water,

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pictures, stamps, nonentities' autographs, are almost valueless because the supply is greater than the demand. With manual labour it is just the same. If the workers are few, and the demand great, wages are high: if the workers are numerous,

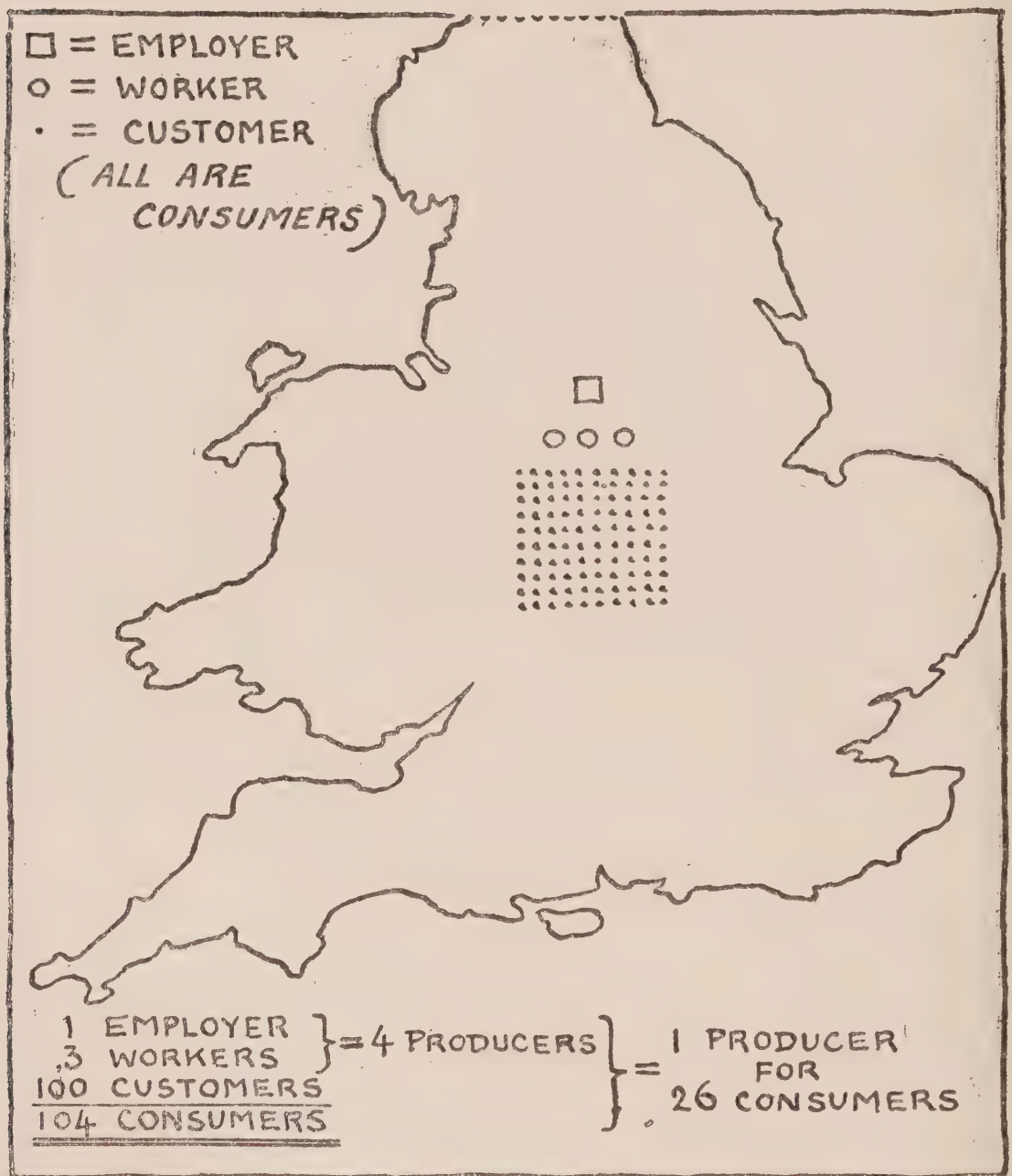


FIG. 6

and the demand small, wages are low (see Fig. 5). In short, wages are fixed, *not* by the employer, *not* by the labourer, but *by natural law*. When this law is broken low wages are the result; and adequate wages can only be obtained by a respectful obedience, at all costs, to this law.

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The non-recognition of this one simple law is the cause of all the great unrest in the labour world.

Employer, Labourer and Customer.—To understand how Capital and Labour originated and developed, let us go back to earlier times, when the stress of life was far less keen.

Let us picture an employer, say an expert shoemaker, a more or less brainy man, who made all his shoes by hand, employing three less clever men to do the rougher, coarser, but far easier, portions of his work. Let us say that they all four worked for one hundred customers. This gives us one employer, three workers, one hundred customers ; or one producer for twenty-six customers, including of course the four producers, who must also wear boots (see Fig. 6).

If our employer required the assistance of three men, and there were three men only to be found to do the work, these three men could make their own terms, or refuse to do the work ; they could demand at least a wage upon which they could live in comfort, according to their style of living.

Industrial Contentment.—Therefore our clever shoemaker paid his labourers decent wages for their work ; both he and his men lived decently, had families and, what is more, reared them in their own way, without the arrogant interference of the State.

The shoemaker's children were brought up to a definite trade and to take their proper place in life as good honest citizens ; and his workmen were content to rear their children in the same way, to become humble but honest labourers. Both parties were contented with their lot ; the clever shoemaker possibly grew rich : the labourers remained poor, but they were contented, for they realised the superiority of their employer and they had plenty of life's necessities, and this is all that any man really wants.

Rift in the Lute.—Now let us picture our expert shoemaker and his workmen a generation or so later. We find that the shoemaker is now represented by, let us say, ten men, his labourers by thirty men, and his customers by one thousand men ; which is a considerable increase in population on land which, though still ample, has not increased in area (see Fig. 7). (This state of things would be existing to-day, if the population had remained as it was, but it has grown, while the land area has not grown.) We see also that there are many clever machines in his shop, which will save the shoemaker a great deal of money in wages, and by using these machines he can make boots just as well, besides quicker and cheaper. He is compelled to use these mechanical labourers because, if

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he did not, rival bootmakers would, and, by making boots quicker, cheaper and better, rob him of all his customers and leave him to starve.

Industrial Discontent.—The result is that many of his workmen

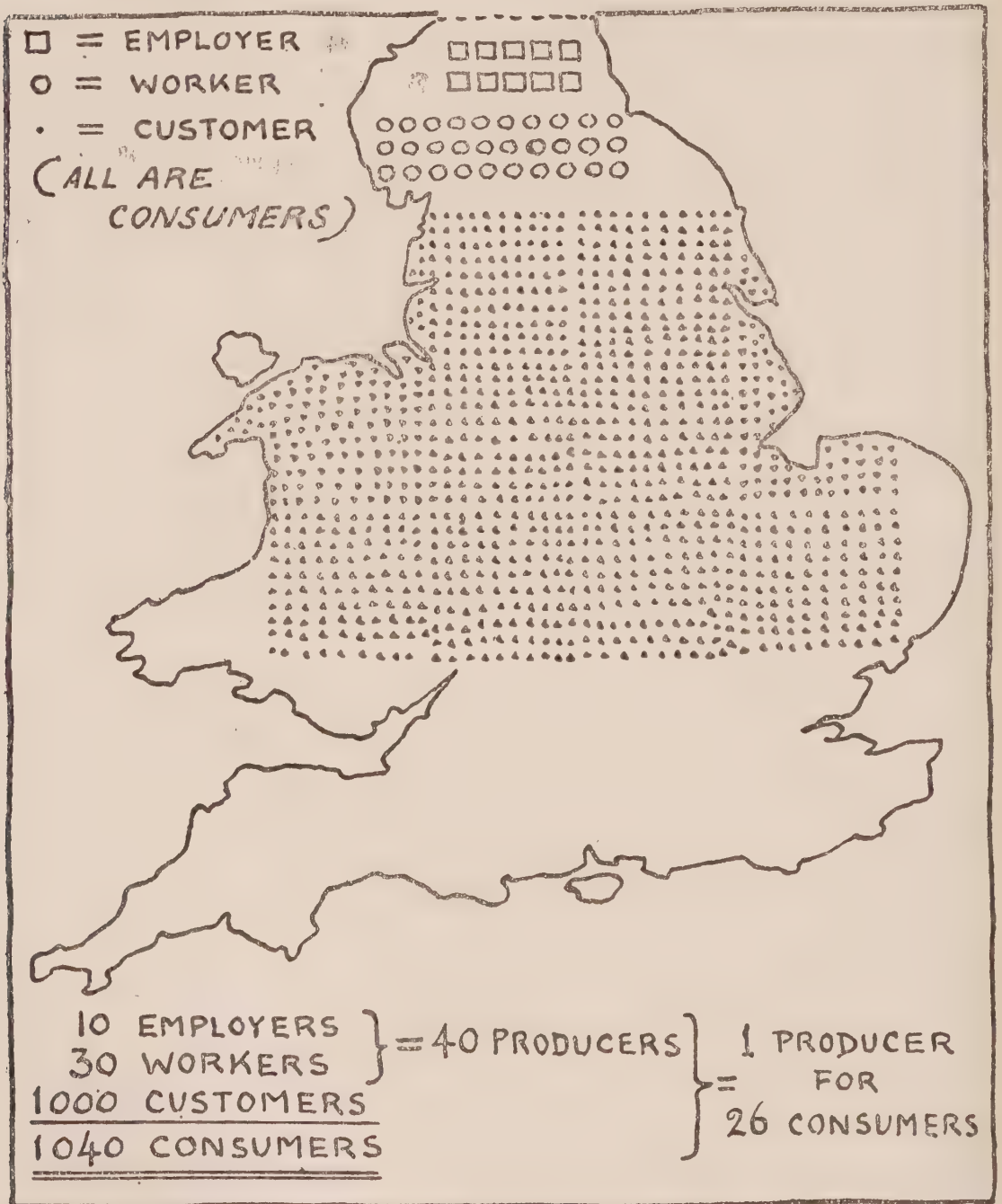


FIG. 7

are dispensed with, and have to find employment elsewhere; this is not an easy matter for them, because machinery has thrown many other workmen in other trades out of employment too. This is probably how unemployment began.

Later still, as the population grew, and grew too great for

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the land-area, many classes began to limit their families, thus reducing the number of customers, and therefore the number of feet for which the workmen ought to be making boots. But the

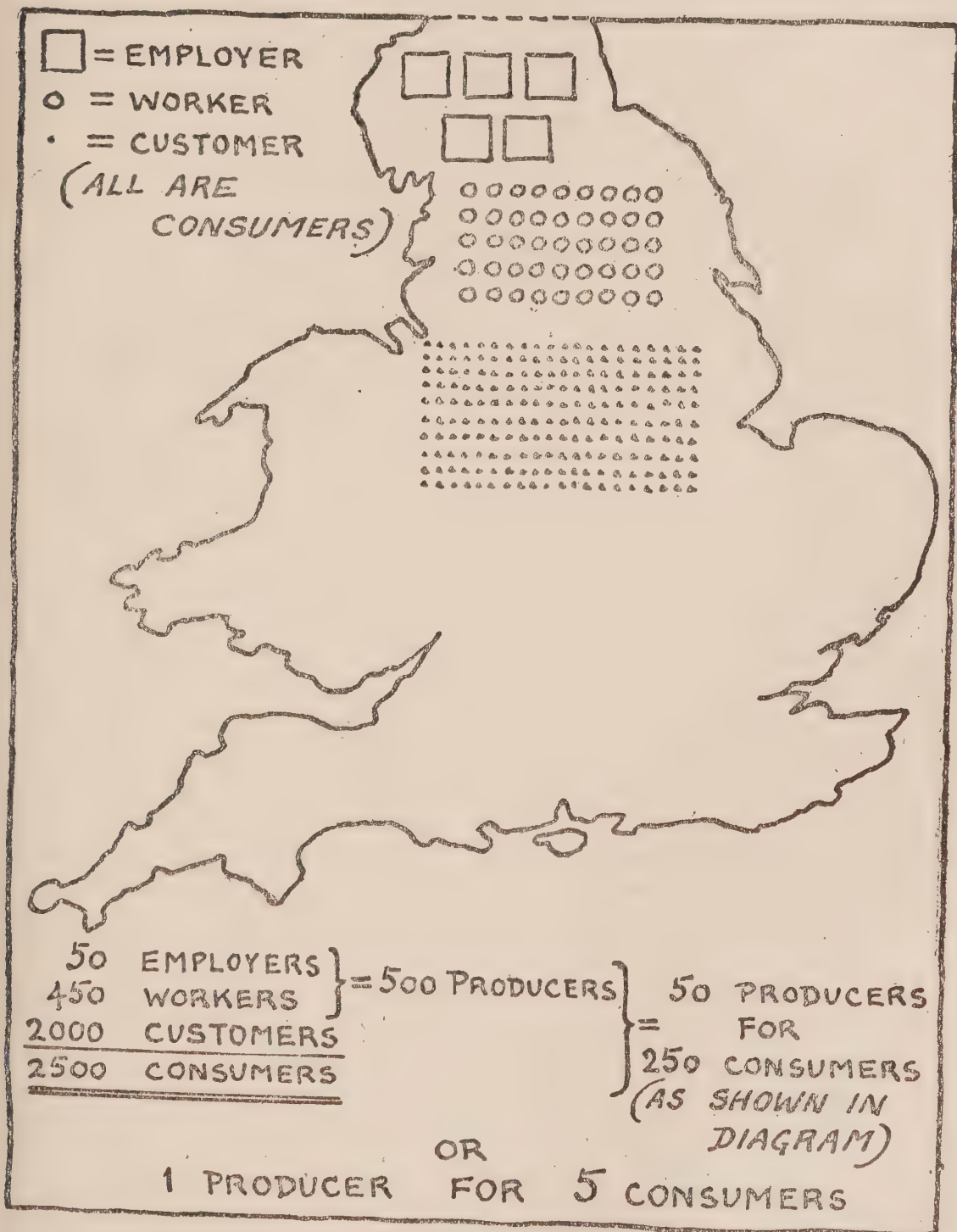


FIG. 8

workmen still increased rapidly in numbers; they did not limit their families, thus making a big army of producers to a disproportionately small number of consumers.

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In short, the natural balance which once existed automatically between employer, workers and customers had become seriously upset. For now we find that there are, say, fifty employers, four hundred and fifty workers and only two thousand customers. In short, two thousand five hundred consumers all told, for the labours of five hundred men!—or one producer for only five customers! (see Fig. 8). This is how unemployment increased, and it naturally resulted in fairly widespread poverty, and very evident suffering.

State-aided Discontent.—Then the sentimental, clergy-ridden, vote-seeking statesman took pity on the huge army of underpaid workmen and starving unemployed. He began to give them help out of the State coffers; he taxed the employer and the bulk of the customers, and handed the money so gained over to the workman. This, however, in time, only intensified an already cruel condition of things—for the pressure of taxation again decreased the number of customers, while the State assistance helped immensely to increase the number of workmen. This is how unemployment became a very serious problem, and this is why we find to-day thousands of workmen keenly competing against each other for a very small amount of work.

Underselling.—When the working classes felt the pinch of poverty through lack of employment they had to undersell one another in order to get a living. Underselling, as every man knows, works in this way. One needy labourer sees another doing work for thirty shillings a week, and he knows that his only chance of getting work is by going to the employer with an offer to do exactly the same work for twenty-five shillings! Then the employer, as he has many rivals who will ruin him if he does not look after himself, is obliged to dismiss the thirty-shilling workman and to give the work to the cheaper labourer. This is of course a cruel blow to the man who well earned his thirty shillings, but he must abide by it; life is a bitter fight; he is in the fight, and someone must get hurt.

Trusts and Trade Unions.—Meanwhile the employers themselves have felt the pinch; they have found it increasingly difficult to find customers for their goods; they too have had to undersell each other. The big employers have undersold and ousted small employers to a very great extent.

This means then that employers have grown fewer, and more powerful; workers have increased enormously, and have grown more powerless, while the number of customers has increased very little in proportion.

To-day this underselling struggle of employer against employer has resulted in companies, trusts or combines—of

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enormous power and wealth—while the underselling struggle of workers against workers has resulted in their coming to an agreement (a trade union) not to undersell one another.

Labourer v. Labourer.—This brings us to the two terrible struggles which we see at their worst to-day—viz. Trusts or Capital against Labour—and the far more serious struggle of Labour against Labour; and while present conditions last this struggle must grow ever fiercer and fiercer, until it ends in bloodshed. Combines of employers continue to grow more wealthy and powerful, combines of workers to grow ever weaker and weaker : the former produce those modern signs of easy industrial victory—millionaires ; while the latter produce those signs of severe defeat—underpaid workers, shoals of unemployed starvelings, wastrels, hooligans and other such types as these, which are now increasing at an alarming rate. And the result of it all is that though there is greater wealth in the country than at any previous time, it is mainly possessed by a very small proportion of the population, while those who have it not—the great majority—are struggling very hard for the bare necessities of life.

Capital must win.—The big employer who has ousted his smaller rivals is perhaps master of the field, or if he has a rival he agrees with him not to undersell. This means that he can keep his prices up ; while the working man is compelled to keep the price for his labour down. He is compelled to earn, say, ten pounds per week for his employers, out of which his employer pays him one or two pounds a week as wages. No wonder that capital can beat labour when the labouring man is his own worst enemy !

Now let us rapidly glance at a few more details of the war commonly known as Capital against Labour—but which should be more correctly called Labour against Labour.

A trade union is a combination of workers, all bent on putting an end to the underselling of labour by other workers and on striking, or refusing to work for an employer, unless paid a living wage. So great had the stress become through rapid increase of the labouring population, and the consequent underselling of one another, that wages reached a point when it was impossible for a man to keep body and soul together. This is the origin of a trade union. Thus we see that the labourer's wages are reduced *by men of his own class*, through the underselling consequent on their excessive numbers.

The Poor grind their own Faces.—The employer does not lower wages : he does not seize a man by the neck and say : “ You just come and do a great deal of work for me for a very small wage.”

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Yet this is how the labourer always regards the wages question. The labourer is the aggressor: he is the superfluous man who turns up to share a limited amount of work with his already over-numerous mates. The contract between the capitalist and the labourer is invariably brought about by the labourer in the first place; he looks for work (*i.e.* an employer) because his poverty compels him to do so; and, when he does find work, he finds a whole crowd of men willing and waiting to do it. If he is to get the work he must have some special recommendation; and the recommendation required (in this age of machinery where skill and dexterity are greatly handicapped) is generally that he is willing to work for lower wages than his fellows. This results in a competition *among the workers* as to who can work for the lowest wage. Therefore the blame for low wages, if blame be attachable to anyone, lies *not* with the employer, but *with the labourers*. A labourer by himself, with no rivals, or very few, could practically make his own terms, just as any big company or any man with a monopoly can do to-day.

Trade Union defeated by Working Men.—The trade union is fore-doomed to die, indeed it has already proved itself to be a failure. Its greatest enemies are not the capitalists, but union and non-union workers. It is a camp divided against itself, and it cannot be more than a *temporary* check to low wages. It is an iniquitous combination because its best members, its cleverest and hardest workers, are not allowed to profit by their gifts of superior skill and energy, but must be content to get the wages of the members of average ability only. They are thus dragged down, their wages are lowered by combination with the worst and laziest members of the union; and the inferior workmen, thanks to the clergy and the statesmen, are rapidly increasing. A powerful trade union is a menace to the peace of the whole country and the liberty of the hard workers of its own class. No man, whether a union or non-union man, dare, during a strike, offer his services to an employer without risk of being seriously hurt, or even killed, and this means that an employer is often forced to engage union men only, because others dare not apply. What is this but an outrage on the liberty of labourers who wish to work, and on employers? The wholesale damage to property, trade and the private welfare of the country caused by a strike is too well known to need any comment. But of this much we may be sure, that until the whole question of labour is gone into by honest scientific business men, the whole country will be increasingly liable to be upset by strikes.

Nature's Way of quelling Labour Troubles.—The same conditions which cause one strike will in a short time cause another, for,

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until the conditions which cause the wholesale underselling in the labour market are done away with, strike will continue to follow strike in increasingly rapid succession, until they end in bloody revolution. A revolution is Nature's way of reducing the population, her way of quelling strikes and all other evils directly due to over-population.

If a boiler is too full of steam Nature will burst the boiler. But man, by using his common-sense, can obviate the explosion by a safety valve. He could obviate a revolution in just the same way if he would honestly use his common-sense.

Futility of a Strike.—The striker makes a great mistake when he thinks that he betters his condition by striking. Truly he can damage and wholly disorganise the country by striking, but this does not better his position one iota. For, in spite of trade unions, the wage of the working man is growing slightly lower every year.

Truly he can demand and get a wage of thirty-five shillings instead of thirty shillings ; but when he gets it he can purchase no more with it, because the prices of life's necessities are everywhere raised in proportion.

There is no greater error than to regard a sovereign as a coin of fixed, unchangeable, inherent value, for it is only worth what of life's necessities it can purchase, *and no more*. If the working man would only realise that no artificial means can possibly raise his wages for more than a short time—whether it be a strike, a new Act, a by-law or what not—he will realise that when he demands and gets £3 per week instead of £2 he is not in reality raising his wages. He will realise that a rise in *nominal* wages is not a rise in *actual* wages. He will realise that natural law, as obeyed unconsciously by the individuals of a community (see Fig. 9), will override all strikes, all foolish legislation, and that he earns only such wage as his labour is *actually worth* in the *existing labour market*.

What's in a Name.—If a hungry shipwrecked mariner arrives on a South Sea island it does not matter what words he uses to the natives to express his hunger so long as he can obtain what he wants—food. Words are a medium of exchange of ideas. So it is with the working man and his wages, it is immaterial *what* he calls his wages so long as he gets them.

It is immaterial whether he be paid in coins—sovereigns, francs, marks—or in kind, or even in cowrie shells or beads ; these are only media of exchange, and constitute the *nominal* wage only. His real wages are fixed by the *existing value* of

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labour, and they are high or low only in proportion as they can purchase much or little of life's necessities.

The cost of living is notoriously on the increase, the purchasing value of a sovereign is getting noticeably lower every year. Mr Philip Snowden said in the House of Commons, March 1910 :
 " Though wages had risen slightly during the last few years

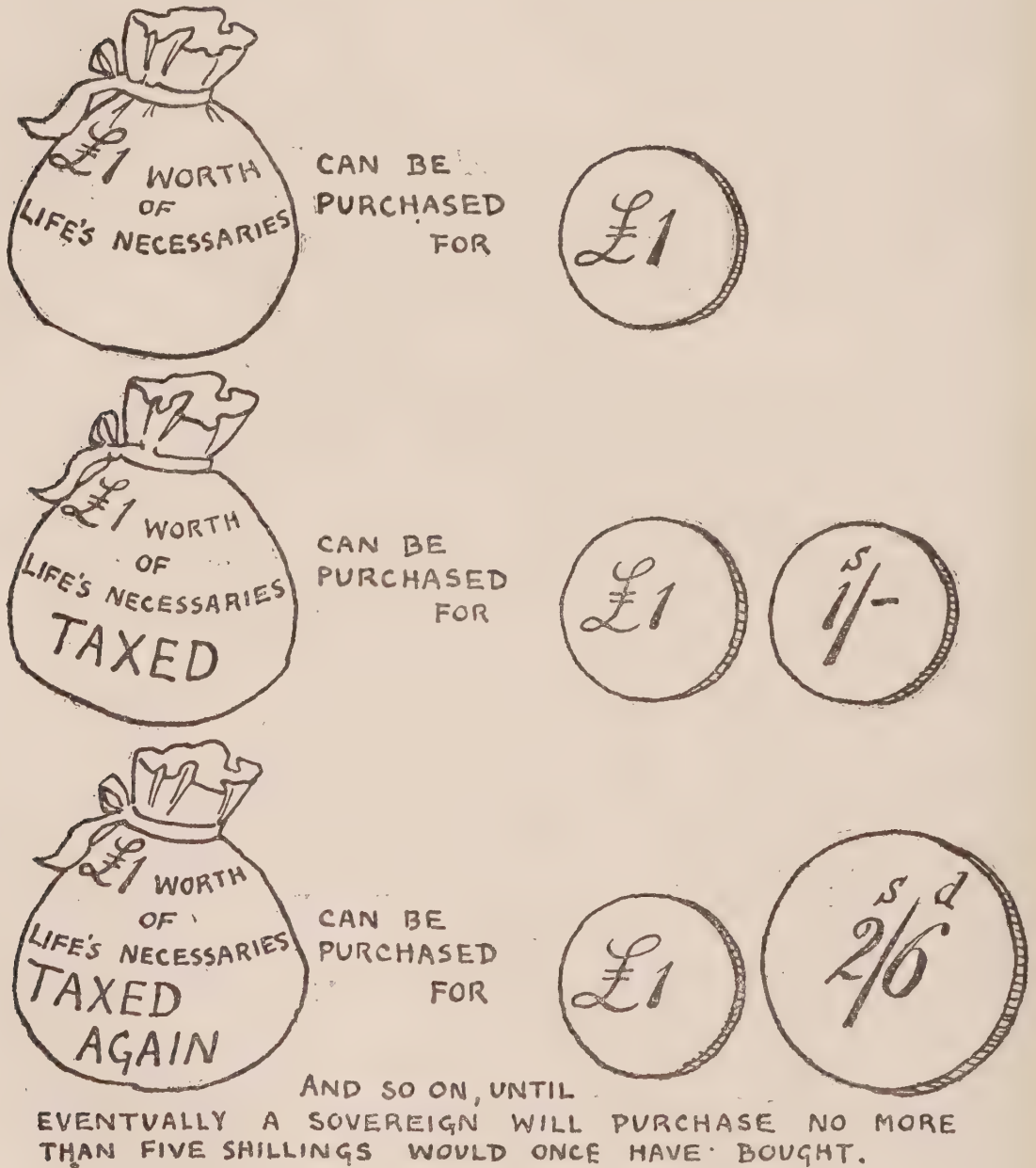


FIG. 9

they were practically the same as they were twelve or thirteen years ago, and owing to the increase in the cost of necessities, bread, meal, sugar, meat, currants, butter and the like, the purchasing power of the labourer's wages was 34 per cent. less

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than it was five years ago, so that £1 was worth only something like 14s."

Shall we not, in another few years, reach a time when a nominal £1 will only purchase goods that we can now get for 5s. ?

Now what *will* actually raise his wages ? The *only way* is to reduce the hugely overstocked labour market until it balances the demand for labour. Then, and not till then, will the purchasing value of £1 remain steady. It probably will go up to its former value ; the working man will become contented and passing rich on £40 a year, instead of a discontented pauper on a much larger nominal sum.

How £1 loses its Value.—Now let me give a diagram which will serve to show to some extent how money loses its purchasing power.

If the possessors and distributors of life's necessities are taxed, they raise the prices of all commodities *to meet the tax* ; so of course the buyers of these commodities are forced to pay more (see Fig. 9).

What the Striker forgets.—If, when a man goes out on strike, his place could *not be taken by another man*, he would certainly gain his end. But this is not the case to-day, thanks to the great increase of labourers. Men who can replace him are numerous, though they may not always be so efficient. Thus the essential parts of the work which he refuses to do are done by someone else. Thousands of clerks turn labourers, even the military are turned into labourers for the time being ; and so long as these temporary labourers can be called upon in an emergency no strike can be effective in bettering the condition of the striker, or in seriously injuring the capitalist. By striking he merely causes his wife and family to suffer very keenly ; he spends his strike funds and, in the end, has to knock under to the employer.

Shot by his own Leader.—He forgets that when the strike assumes alarming proportions he risks death at the command of the same socialistic legislator who has professed to have the workers' interests at heart. Who is it who commands the police to charge with batons, who is it who orders the British soldier to shoot down the British workman as soon as he revolts ? Why, the same legislator who is indirectly responsible for the revolt—the man who, though professing to have the working man's interest at heart, has made his life intolerable—intolerable to revolting point. And for this rebellion into which the working man is goaded by modern conditions he is mercilessly bludgeoned or shot down in the streets.

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The Renegade Socialist.—Imagine a leader saying to his men : “ Now, my brave men, I’m going to help you to fight your enemies, the capitalists. I’ll organise all the campaign for you ; I’ll see you through all your difficulties, if you will only allow me to retain my well-paid and lofty position at your head.” This is his bargain with his followers, and he carries it out more or less faithfully until the vital hour arrives. Then, so soon as the actual fighting—the essential part of the campaign—begins, he goes over to the capitalist’s side, and orders the military to fire on the working man. What consummate treachery ! “ You may strike, but you must not use violence,” says he, “ or I shall be obliged to side with the capitalist and have you shot ! ” Though he knows, as every school-child knows, that a strike without violence is as useless and unthinkable as a battle without the use of firearms and swords !

Oh ! this heartless, selfish, socialistic legislation ! How heavily it recoils in the long run on the misled working man.

When will he see that the labouring classes can never hope to make terms with the capitalist until they are armed, trained and officered like the regular troops (*i.e.* the forces of capital) ? Of course, this is out of the question, because the necessary great expenses could never be found. This being so, *some other way* of gaining his ends must be discovered.

Non-Recognition of Unions.—The growing dislike on the part of employers to employ trade unionists is largely due to the insolence and aggressiveness of the latter, their assumed independence, and their belief that their cause is gaining ground and being upheld by our legislature. This dislike is exactly similar to the dislike everyone feels for the unruliness and insolence of the spoiled child, which we have all met at some time or other. But the working classes are still having big families, their numbers are increasing enormously, and no sooner is a trade union formed, and got into smooth working order, than it is threatened by newly arrived young men who must find work somewhere and somehow ; and these new arrivals, seeing that trade unionists are not liked, commence to work as non-union men, and if necessary undersell union men ; thus tending to undermine their power. I am amazed that trade union men never seem to take this very obvious factor into consideration—that if there are one thousand men in a union and one thousand men out of it, the union is rendered non-effective and wages *must* be lowered. In short, it cannot be denied that the enemy of the working man, whether he be a unionist or not, is his own work mate, and *not* his employer.

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End of the Trade Union.—But the main point here is that, whether a man belongs to a union or not, he cannot get work, when, on his arrival into the labour market, he finds that the amount of work is limited, and is *already being done* by other men. It is obvious that a trade union cannot solve the difficulty, for it cannot create work, and this is the crux of the whole labour question. It is obvious that it must end, as we find it does to-day, in strikes, bloodshed and the horrors of unemployment. And this is one of the most serious questions which our statesmen have to face. Scarcity of work was the origin of trade unions ; scarcity of work has kept them, and is still keeping them, active ; and scarcity of work will in the end kill them, because the whole labour trouble must end in unbearably low wages, unbearable unemployment, unbearable starvation and finally revolution.

The Only Remedy.—Surely it must be obvious that the growing evil of unemployment is caused simply and solely by there being too many labourers, and that the *only* solution lies in a reduction of their numbers. And the sooner our legislators recognise this, and set themselves honestly to reduce the number of the labourers, until they bear an automatic and natural relationship to the amount of work there is for them to do, the better for every man, woman and child in Britain.

The Right to Work.—Picture the vast number of poor working men who claim the right to work when there is no work for them to do ! It never occurs to these men that it is absolutely foolish to claim work or anything else which does not exist—or which, where it does exist, is being done by some of their fellow-men, who happened to be there first. It never dawns upon such a man that his luck is out, that he has come too late, and that, if he is to share in work which is already being done, he must rob one of his fellows of both work and some of his wages. Fancy demanding a seat in a steamer, a theatre, a train which is absolutely full ! Yet this is just the same as claiming work at a factory, office or shop where the work that is to be done is already being done.

In truth it is very hard on a man to be born in a country where he cannot live, because there is no work to do. But whose fault is it ? Surely it must be a cruel Fate only which has brought him into a land which is “full up” instead of a land where there is plenty of work ; just as it is fate that he was born poor instead of rich ! And yet he abuses his fellow-man. He says : “I have a right to work—you must therefore give it me whether you have it or not !” And his fellow-men naturally

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try to oust him, just as the crowded occupants of a ship's boat on the open sea would oust any unlucky man who was "not wanted."

Unemployables.—After this rapid survey of underpaid workers and workers who cannot find work, we come to the unemployables—those who are unable to work even if work were plentiful: a vast army of ill-gotten men and women who are without any moral pluck or physical stamina whatever. "They are born with a deliberate and habitual disinclination to work." They are born parasites; but they are subsidised by the State, and are increasing like rabbits.

And then we come to the lowest grade of all, the lowest form of unemployables: the imbeciles, idiots, habitual drunkards, the diseased, and all those who are otherwise incapable of working for their own sustenance. They too are subsidised, and have big families.

What is going to become of the children of the unemployed, of the unemployable, of the diseased, and all other unhealthy parents? Countless thousands of them are at or near manhood or womanhood just now. Where are they going to find work? It cannot be found in this country, and there is not much possibility of their going abroad to find it.

Revolution, then, is staring us in the face. Are the subsidised classes going to stand quietly and stare into the face of starvation? No. No man ever did this without a fight: and those with any possessions at all will find this starving horde of labourers, wastrels and hooligans at their throats.

CHAPTER XX

OTHER SIGNS OF THE FIERCE FIGHT FOR LIFE

IN any properly ordered community of people where labour is subdivided the subdivision should and would automatically adjust itself exactly to the size and needs of the community. If one section is artificially disturbed by ignorant legislation the effects of the disturbance will be felt throughout every section : if one section is hindered in growth and another section assisted, some grave disharmonies are sure to arise. Let us now glance rapidly at a few of these minor disharmonies.

In addition to the bloodless war of Capital against Labour, there is everywhere a war just as bitter between small tradesmen, small shopkeepers, hotelkeepers, etc. In fact, there is not a trade or profession which is not enormously overcrowded with necessitous human beings ready and willing to do any sort of work that may turn up. Everywhere there is a fierce struggle for work. In all the professions, such as the law, medicine, the stage, the bar, the church, art and literature, and the occupations of clerks, artisans, typists, shop assistants, the overcrowding everywhere is appalling.

To advertise a vacancy in an office, warehouse, factory, or anywhere else, is to be besieged next day with hundreds of needy applicants, willing, or rather compelled, to undersell one another so long as money can be obtained. Many of these men have long ago given up the desire for marriage and for having children (*i.e.* one-third of their liberty); they have found that this ideal of their youth is impossible to live up to. The stage they have now reached is the lowest : "For God's sake, give us some work to do, otherwise we must die of starvation." The oft-heard statement that it is almost impossible to get even a bare living by honest means is, indeed, only too true ; and it gets truer every day.

Signs of Poverty.—The great increase in the number of moneylenders is one of the many strong proofs that poverty is rampant all over the country. Moneylenders' advertisements are becoming more and more numerous every year in our periodical Press, while the Post Office must be reaping a

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harvest out of the increasing number of penny letters enclosing their circulars.

The rapid spread of such extortionate systems as the easy payment, deferred payment, payment by instalments, now in common use by many of our big firms to-day, points also to the fact that poverty, already widespread, is rapidly spreading further. Even men with so-called biggish incomes are too poor to pay a lump sum down for certain things they require, and they gladly avail themselves of a system of easy payment.

On all hands one sees automatic devices, such as cash registers, numbered tickets, time checkers, for the purpose of saving money and for protection against theft by poverty-stricken employees. Nowhere is a man's honesty trusted—everywhere he is regarded at the outset as a potential thief. All frequenters of music halls must have been struck by the great number of songs, jokes, etc., which deal directly with the widespread poverty of the day. A great deal of humour of a sad sort is got out of poverty; and references to being stony-broke, to being hungry, hard up, to pawnshops, fried-fish shops, rags, drink, etc., are always being made, and enjoy great popularity because of their truth. The mention of a man in a song or patter who has just been unfortunate enough to have twins or triplets causes as much merriment as if he had just bumped his head severely.

Poverty and the Army.—What better proof of poverty can be instanced than the British army? The great bulk of these men are the off-scourings, the “out o’ works” of the industrial world. Very few men who could find decent employment would enlist. Yet these same men are popularly regarded as heroes, whether they fight for their country or not; while working men, who often live far more heroic lives (as workers in coal mines and other dangerous occupations), are not regarded as heroic in any sense of the word. The average soldier enlists because he is starving, yet folks affect the belief that he does it out of a desire to fight and die for his beloved country! And he is pensioned by his country for his bravery! Yet thousands of braver men are never pensioned at all.

Look at the numbers of small private houses with their brass plates, “Agent for the Moon Fire Office,” “Miss Jones, Dress-maker,” “Pinking Done Here,” “Mangling Done Here,” “Pianos Tuned,” “Pony Trap for Hire,” “Teas Provided,” etc. Do these not show that the needy occupants are ready and willing to do almost anything that will bring them in a little extra money?

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Look again at the vast and ever-increasing number of houses which are now subdivided. Two, three, four or more "families" are now compelled to occupy and pay heavy rents for one or two rooms in a house which was, in days gone by, built for and occupied by one family. Our house agents frequently advertise "Half Houses to Let," while "Room to Let" is one of the commonest advertisements in our local papers and the front windows of villa residences everywhere.

These and many other similar indications convince me that we have almost reached the limit line to the extent of poverty which a nation can bear—and, further, that one step more towards greater poverty will bring the country to revolution. And, under present conditions, we *must* take that step.

Slavery everywhere.—The struggle for a living is getting ever fiercer and keener as the population grows denser. Every man must fight his utmost to live. The average man must give up his whole life to work; he is hustled out of bed, with sleepy eyes and brain; his first meal is rushed through, because he dare not arrive late at his place of work. He gives all his daylight, save one and a half days in seven, to some taskmaster; who can buy him and sell him body and soul for hard cash, just as slaves are bought and sold amongst slave-traders. He returns to his home—and wife, if he has one—done up, exhausted, has a last meal and then goes to bed again—only to get up and continue the same cruel drudgery day in, day out. And for what purpose?—just the bare necessities to keep only one body and soul alive, though in countless cases two, three or four have to subsist on the same scanty supplies.

What time has he to enjoy his life: or to interest himself in anything that would expand his mind and soften his whole nature? Practically none; scrambling, hustling, self-denial and economising fill his whole life: to total freedom he is a complete stranger. In short, nine-tenths of the men and women are slaves—slaves, tied hand and foot by so-called civilisation, though most of them, through never having experienced what freedom is, do not know it.

Universal Sweating.—God intended that man should work to live, and enjoy living, but ignorant man has reversed this order to such an extent that most of us are forced to live to work, and nothing else. To enjoy life is almost a crime. Many go to their graves without tasting the blessings which God intended should follow hard work. It is all very well to extol the virtues of hard work, but hard work to-day has reached a point which makes it a positive vice. For these folks, the best brain and manual workers of the community, life might be roughly

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described as work, bed, work, bed, work, bed, until death comes to give everlasting rest.

To thousands of others who cannot get work, life is a long-drawn-out misery—haunting visions of starvation, worry and debt in alternation, often ending in imprisonment or the work-house, surrender of hope, total abandonment to Fate—or suicide.

Liberty is everything ; it is God's greatest gift, after the gift of good health. What after all is the use of good health, or anything else, if, when we possess it, we are no freer than the gangs of black slaves of the Congo ?

Such is the awful lot of a vast army of workers to-day ; men who, with no money or influential friends, and no very marked ability, must rely entirely on *their own efforts* for their own maintenance and that of their wives and families. To these must be added the vast armies of lower middle-class and lowest-class women, who, whether mothers or not, are sweated to an extent that baffles description. Look for instance at the shop-girls, millinery workers, office girls, factory girls, tailors' assistants, chainmakers. Never were seen greater slaves than these poor girls and women.

Idle Pleasure-seekers (?)—A further proof of the state of slavery in England to-day is the eagerness with which the masses seek any and every sort of amusement that presents itself. Each individual of these masses has a healthy natural desire to enjoy his liberty, and, being born into a world where liberty is almost unknown, he (or she) rushes at the first semblance of an open door to a spell of enjoyment of life, rest from perpetual work, or, if not work, worry and anxiety.

It is notorious that even the poorest classes can "afford to" smoke, to drink, to watch football matches, or to go to a music hall once a week. And is not drink a world-renowned remedy for the drowning of sorrow ?

I have read that many of the poor devils who go to "the gods" of a music hall as a change from their daily worries often faint from sheer starvation !

This rushing about for amusement is regarded by newspaper writers and table-talkers as a sign that the present generation are a lot of lazy, luxurious pleasure-seekers ; whereas it should be regarded as the inevitable reaction of a condition of great slavery. The nature of man cannot change rapidly within a decade or so ; and this sudden impulse to seek pleasure must be the effect of some very definite cause. And this cause is the excessive stress of modern life. Work, in this age of specialisation, is *monotonous*, and mankind has never been used to mono-

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tony. The desire for amusement is merely *more obvious* than it used to be.

Boys caged in a schoolroom—compelled against their wills to concentrate their attention upon their lessons—must have a certain time in which to relax their mental efforts. Before the days of schoolrooms there were no playgrounds; but when schoolrooms became marked features in our daily life so also did the necessity for playgrounds become apparent.

Just as a playground is the natural outcome of a schoolroom, so is pleasure-seeking the natural outcome of the excessively hard daily work of modern men and women.

In former times amusement and work were more naturally intermingled, so that each took its proper place unnoticed; but to-day slavery is an evident fact, and the reactionary search for liberty becomes evident also.

Craze for Excitement.—Similarly the modern craze for excitement is noticeable, and for the same reason. Nowadays the State foolishly attempts to banish the excitement which has been a part of every man's daily life for countless ages. There are no fights between rival lovers, no duels, no dead men to be seen in the streets, no risks of being robbed by highwaymen, no public executions, no burnings at the stake, no shrew-taming, no pillories, no prize-fights, no tournaments, no sudden calls to arms, no mad dogs or other such incidents which were once common everywhere. Hence man's nature, which has been so long accustomed to excitement, craves for it now; and for that reason he goes to see exciting plays at the theatre, exceedingly dangerous feats, such as high diving into four feet of water, aviation, looping the loop, high wire walking, swimming Niagara, etc. In America men do the wildest things for excitement, they even create an artificial railway collision between two real locomotives, just to experience the thrill which is so pleasurable to most people.

This is why everyone is so fond of reading newspapers, for they contain more genuine excitement than other forms of literature. We enjoy reading all the details of exciting murders, burglaries, exciting victories of political parties, exciting failures of business men, and so on, including the accounts of deaths, marriages and births which are always more or less exciting, especially to women. Disasters which entail the loss of human life are read by all men with a kind of feverish excitement, almost a morbid revelry, just because the struggle between life and death is the most exciting struggle a man can know.

CHAPTER XXI

CRIME AND BEGGARY

Stress of Life makes Criminals.—By crime I mean here theft only of some sort : embezzlement, long-firm frauds, swindling, coining, trickery, robbery by violence from the person, murder with intent to rob, pocket-picking, burglary, pilfering, adulteration, blackmail, etc. All statistics show a decrease in crime, but it must be remembered that it is *impossible* to estimate crime by merely stating a definite number of convictions. A crime against the law is not necessarily a crime against the community: many men are punished for merely breaking the law, not for crime ; while thousands of moral criminals are untouched by the law. New laws are continually being made to combat these moral crimes, but only when they become serious and widespread. *Pressure is bound to produce crime*, and as one form of crime is arrested by law, criminals will naturally try another form, and so avoid conviction. The result of this is that thousands of real criminals are free, and regarded as honest men ! It is not possible to analyse the extremely intricate adjustments which are always going on between (1) increased pressure of life ; (2) more stringent legislation to punish the evils produced thereby, and (3) the growing difficulty of avoiding discovery, disgrace and punishment. (To these could be added many other interacting inducements and deterrents to crime.) Hence, in my opinion, crime is distinctly on the increase ; and perhaps the best way of estimating its prevalence is one's own personal observation and experience, and the *extreme caution* with which all men and women transact their business affairs. These are, after all, stronger evidence than statistics, which are obviously not reliable.

A criminal is, except in the fewest cases, made and not born. It is not conceivable that if a human being had his rights as a citizen of a civilised community he would risk almost certain discovery, punishment and loss of reputation for an act of theft, embezzlement, swindling, and so on. What produces the bulk of our criminals is *poverty* in some form.

An enormous number of criminals openly state in the dock

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that their crimes were compulsory—that actual starvation, fear of getting into debt, imprisonment for debt and so on drove them to it. “I was hungry and I had to do something” is a common plea in the police court, and the fact stares us in the face that poverty and crime go hand in hand. Surely it is the first duty of the State to see that the conditions are such that a minimum number of people are driven to crime. It may surprise many readers to know that of the total number sent to prison 50 per cent. are committed in default of paying a fine.

Fate and the Criminal.—In my opinion it is a gross error to regard criminals as men and women who differ fundamentally from the normal man and woman. They do not form certain types, yet we are always hearing and reading of the “criminal type.” “For sixteen years I have been looking for the offender of the books and I have not met him. The offender familiar to me is not a type, but a man or a woman,” says a prison doctor, Dr Devon, in “The Criminal and the Community.”

A Criminal of his own “Free Will”?—An Englishman is an Englishman because his surrounding conditions have made him so. His physique, his face, his character, his manners, his religion, his speech, his hat, collar, clothes, boots, his habits, his likes and dislikes, and his customs are all made by the conditions in which his ancestors have lived and in which he finds himself placed. He is a victim of circumstances over which he has no control. So it is with the criminal : he is only so because his conditions have made him so ; he is no more a criminal of his own free will than an Englishman is an Englishman of his own free will.

Many folks believe that their will power is something over which they have entire control ; this belief is only due to unconsciousness of the often exceedingly subtle forces which sway their powers of will. Natural law wills a dead leaf to rot in the ditch ; it wills the cuckoo to come in the springtime ; it wills the bat to fly in darkness ; it wills a man to become a criminal when the laws which would prevent him from becoming a criminal are broken. The “free willer” is a victim of forces within him and about him which are so fine that he cannot discern them. These forces compel him to say : “I will do this and not that” ; but he is unconscious of the forces that are playing with his brain and nerve centres, or which move the muscles of his tongue and lips when he utters aloud his determination. He does not command the forces which compel his will as he thinks he does, he merely obeys them. Yet through the almost wilful defiance of natural laws we make conditions (or forces as it were) so impossible for many poor men and women that they are compelled

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of "their own free will" to become criminals; and we punish them as if they were the makers of the impossible conditions in which they find themselves placed and which drive them to crime.

Criminals of all Classes.—The "well-connected" criminal of the rich classes is, firstly, rare because he is not poor; secondly, he is rarely discovered, or when discovered his crime is often "hushed up" somehow. The influence or wealth of his friends, more often than not, will assure his crime being kept dark. The criminal of the middle classes may earn only sufficient wages to keep himself in food, clothing and lodging: this is but part of his liberty; the rest, his right to marry and have a family, is often denied him entirely. But his nature must and will assert itself, and if he cannot marry he still must indulge his passion. This often leads him to spend upon women more money than he is earning, and thus (only because he is robbed of his rights) he turns an embezzler. He is punished for enjoying his rightful liberty, or, as it is often put, he "burns his fingers because he plays with fire." Whereas it should be his right to play with fire by getting married! Even marriage would not solve his difficulty, for many married men whose wages are too small to keep a wife and family are compelled to embezzle.

Backing Horses.—Of course many men embezzle to pay off "debts of honour" incurred by backing horses, cards, etc., but the great majority of men who bet do so in the vague hope of *increasing their income* and *not* because they are "sportsmen," as is often thought. Gamblers on horse races, on the Stock Exchange, at the card-table, on the roulette-table or even at pitch and toss, are almost without exception men who hope by a stroke of luck to augment their incomes. This very common desire to augment one's income by such uncertain methods only argues widespread poverty, due to the severity of modern conditions.

How Revolutions are postponed.—We must not forget that though the criminal tends to increase as the pressure of life increases, he is now kept under far more severely than heretofore. His chances of being discovered get greater every day, which of itself acts as a powerful deterrent to crime. But the net result of these deterrents is merely to drive men to far greater extremities before they commit crime; which again, while tending to increase poverty, merely postpones the terrible day of reckoning, when poverty becomes unbearably acute and very widespread; when, too, there are more starving men ready to become criminals than there are police to prevent them.

Crime cannot increase indefinitely, it can only reach a certain

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point and then end suddenly in revolution : just as the steam pressure which causes a boiler to burst increases gradually up to a point and then culminates in a sudden explosion. All our modern methods of detecting and punishing crime are merely so many strengthening bands put round the boiler ; but some day, failing the reduction of the pressure, the explosion *must* come.

Crime and Big Families.—Many criminals are furnished by the working classes, who are denied the right to earn a living wage by the terrible stress of modern times. The criminal of these classes differs from the middle-class criminal in that he has little or no sense of his responsibilities either to himself, his wife, his children or his country ; consequently his family is so big that, in spite of numerous State subsidies, he cannot keep it ; hence to keep starvation away he turns criminal. And what else can he do ? While the middle-class criminal who feels his responsibilities has, more often than not, sinned to “ keep up appearances,” or to “ cut a dash ” amongst his friends, the working-class criminal is driven to crime in order to maintain a big starving family which his own irresponsibility has brought into the world.

The rest—the bulk of our criminals—are recruited from the ranks of men, women, youths and girls of the working classes who are literally forced to crime through not being able to find employment : also from the ranks of our wastrels, hooligans, loafers, tramps, drunkards and the great army of uncertifiable mentally “ deficient,” who are so fast increasing under the fostering conditions of the present system of government.

Stress and Crime.—Food adulteration and other forms of adulteration are immensely on the increase. Perjury has reached an alarming stage, but it is allowed to go unpunished. Blackmail is a growing terror from which hardly any man is free ; while suicide, if this really be a crime, is so common that, unless the suicide be a well-known man or woman, it is passed by unnoticed. In short, whenever the *pinch of poverty is felt*, whenever a man is in a corner from which there is *no escape* other than suicide, he turns criminal. And could we find better conditions for producing criminals (born and made) than the conditions which prevail in England to-day ?

No Alternative but Crime.—Picture the plight of a young man (or woman) born into a modern world which is almost as foreign to his nature as a dry desert is to a fish—where poverty, privation, loose-living, filth and general depravity greet him so soon as his mind becomes capable of receiving impressions. Nowhere—when he reaches the age when he must support himself—can he find food, lodging, clothes, water or any of the essentials of

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life ; all these things are already possessed by someone else. He cannot work to earn any of these necessities, for the work is already being done by someone else. What else can he do but plunder someone ? He cannot even trek out of the city to a patch of land where he could probably grow his own food and make himself a house, because every inch of land is already possessed by someone else. He cannot pay rent for land, because he has no money whatever. Then, because he does not quietly lie down and die of starvation we punish him by putting him in prison, dubbing him a criminal ; and probably he lives most of his life in prison. Oh ! this Christian civilisation, what crimes it must answer for some day !

Responsibility for Crime.—But the greatest criminals of all are our legislators and clergymen, for they are the men who have, and profess to have, the care of the country's material and spiritual well-being in their charge. Their wilful or unconscious ignorance of natural law is alone responsible for the cruel conditions which produce criminals : their crimes are wholesale, far-reaching, indeed universal in their power to damage and destroy the social fabric of communities. These greatest criminals go unpunished on this earth ; indeed, they are invariably showered with the highest "honours" which mankind can bestow.

To rid the country of crime, or rather reduce it to its absolute minimum, is impossible until the conditions which make the criminal are removed. To make a criminal and then punish him is like pinching a baby and then smacking it hard because it dares to transgress by crying out : or like putting a hungry man into another man's well-filled larder and thrashing him if, at the end of a week, he has dared to help himself !

Beggary.—A beggar is roughly distinguished from a criminal in that his methods are less energetic. They are passive methods, instead of active. The criminal boldly helps himself by force or by fraud ; the beggar gets money given him by making himself look pitiable in a public thoroughfare, merely a fraud of another kind. Both are equal in one respect—viz. in being menaces to the welfare of the community. Beggary, like all other social evils, has always existed, and probably always will exist to some small extent. But surely there never were such ideal conditions as the present for the making of beggars ! How many starving men and women would flood the streets to-morrow if the laws against begging were suddenly repealed ? With such world-wide stress of life, the number of failures who become human derelicts, outcasts and beggars must be enormously increased, and as the stress grows keener this number

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must still further increase. Beggary is practised in many well-known forms, some exceedingly ingenious. One of the commonest forms is for a man and woman (not necessarily man and wife) to take two or three hungry-eyed, ill-clad children and stand in a crowded street under the pretext of selling matches, bootlaces, etc., which pretext renders begging legal. The children may be their own, or they may be hired from some needy mother. There are also men and women who pretend to be blind, deaf and dumb or paralytic. Passers-by look at them, and at once pity them because they think it is the right thing to do : the consequence is, that all day long these impostors receive a continual stream of coppers. Is it to be wondered at that they make very good livings out of it ?—and are *they* to blame ?

Whining Beggars.—One of the most common pleas put forward by many foul-living, alcoholic-smelling men and women is that they have a large family at home who are starving.

They whine out the words as if someone had done them a serious injury. We are now producing wholesale this special form of utterly helpless whining beggar ; beasts with almost no good moral or mental qualities whatever. Yet most people—women and clergymen especially—consider it a Christian duty to help them in every possible way.

In my opinion the plea of a big starving family would never be made if it were regarded as a wicked thing to bring into the world a family which the parents know full well *must* live in starvation. By clergy-ridden people it is still regarded as “a blessing” to have a quiverful of children : but the sooner that such harmful notions are wiped out of people’s minds the better. There is something disgustingly comic about a low human beast with no sense of responsibility whatever, and consequently a big family, begging money from the splendid men or women of the best classes who are probably celibate, or almost childless !

Begging-Letter Writers.—Then there are countless beggars who write letters, which more often than not contain falsehoods, to charitably disposed wealthy people ; and insolent beggars come to our front and back doors, pleading for their hungry children, or for money to buy food and pay for a night’s lodging. Many, perhaps most, women feel compelled, often against their will, to give to these poor wretches ; they fear that if they were to refuse these beggars might come at night and do some spiteful damage to their property. Thus are peaceable citizens black-mailed by the poor wastrels who are produced and fostered by modern conditions.

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Human Refuse-eaters.—There is an increasing number of men and women whom one would call thieves of refuse rather than beggars. These men wander aimlessly about the streets, searching the gutter, the roads and the footpaths in the almost vain hope of finding a stray coin, a piece of jewellery or even a cigarette end. These men search the refuse bins of our hotels and houses with the hope of finding something to eat, and early in the morning in London they may be seen waiting for the servants to put the bins into the roads so that they may overhaul their contents before the dust-carts come to take the rubbish away. With such cruelly obvious poverty as this indicates, can we be surprised that crime and beggary are on the increase ?

CHAPTER XXII

WHO ARE ENGLAND'S ENEMIES ?

England's Worst Enemies.—Is it not evident to the most ordinary observer that our enemies are right here at home, in the very midst of us ? Is it not certain that the cruel battle of life is being fought against enemies whom we only find at home ? How many men ever fight *any other battle* than this battle of life—this long struggle against their own countrymen—for the necessities of life ? Their number is infinitesimal.

It is useless to mince matters, let us confess the truth : The Englishman's greatest enemy is the Englishman ; the German's greatest enemy is the German ; the American's greatest enemy is the American, and so on. Let each of these men overcome his own enemy and there are no other enemies left. Life in modern conditions is far more terrible than a mere bloody battle taking place on a few square miles of country and enduring for perhaps a year or two. For from youth to old age every man's hand is against his neighbour. Are not the bulk of our laws (relating to property, women, copyrights, etc.) made to protect and defend a man from his own countrymen ? Are not our strong-rooms, safes, bolts, bars and locks, our deeds, our receipts, our barbed wire, our railings, our trespass boards, made and put up to defend us from our own neighbours ? Are not our ruinous array of judges, lawyers, policemen, prisons, doctors, asylums, workhouses and homes kept up for the punishment and maintenance of the enemies which we so carefully foster in our own country ?

England's Internal Warfare.—The war now proceeding in England might properly be called a caste war ; a bloodless war of the lucky against the unlucky : a war of the brainy worker against the manual worker ; a war between the fit and the unfit ; between the rich and the poor ; between those who have wealth and naturally wish to keep it and those who have it not and naturally want it (and who want more and more as their numbers increase).

Everywhere we see this useless, bloodless warfare. The big stores is at the throat of the small shopkeeper ; the trade unionist is at the throat of the capitalist ; the big manufacturer

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is at war with his brother manufacturers ; the domestic servant is at her mistress's throat ; the rich vicar is at his poor curate's throat ; one clergyman is fighting another for preferment ; one railway company is trying to cut another railway company's throat or to smash a tramway company ; the motor bus has fought and killed the horse bus, the taxi-driver has fought and nearly killed the hansom-cab driver, and so on. Everywhere we look humanity is up in arms ; we are all on the *qui vive* lest our own kind take advantage of us. Could stronger proofs of overcrowding be found than these ? No ; impossible.

Legislature to blame.—Our lawmakers are now wasting their time in trying by futile methods to rectify the innumerable evils which are the result of this fierce internal war. They are vainly striving by legislation on wrong, unscientific, sentimental lines to avert an open rebellion of the one side against the other. However, so long as present conditions are not altered, so long will this war become more and more fierce. Any lull which may come, can only be of the shortest duration, and it will tend only to delay the settling up of a long account in the bloodiest days of retribution which the world has ever seen.

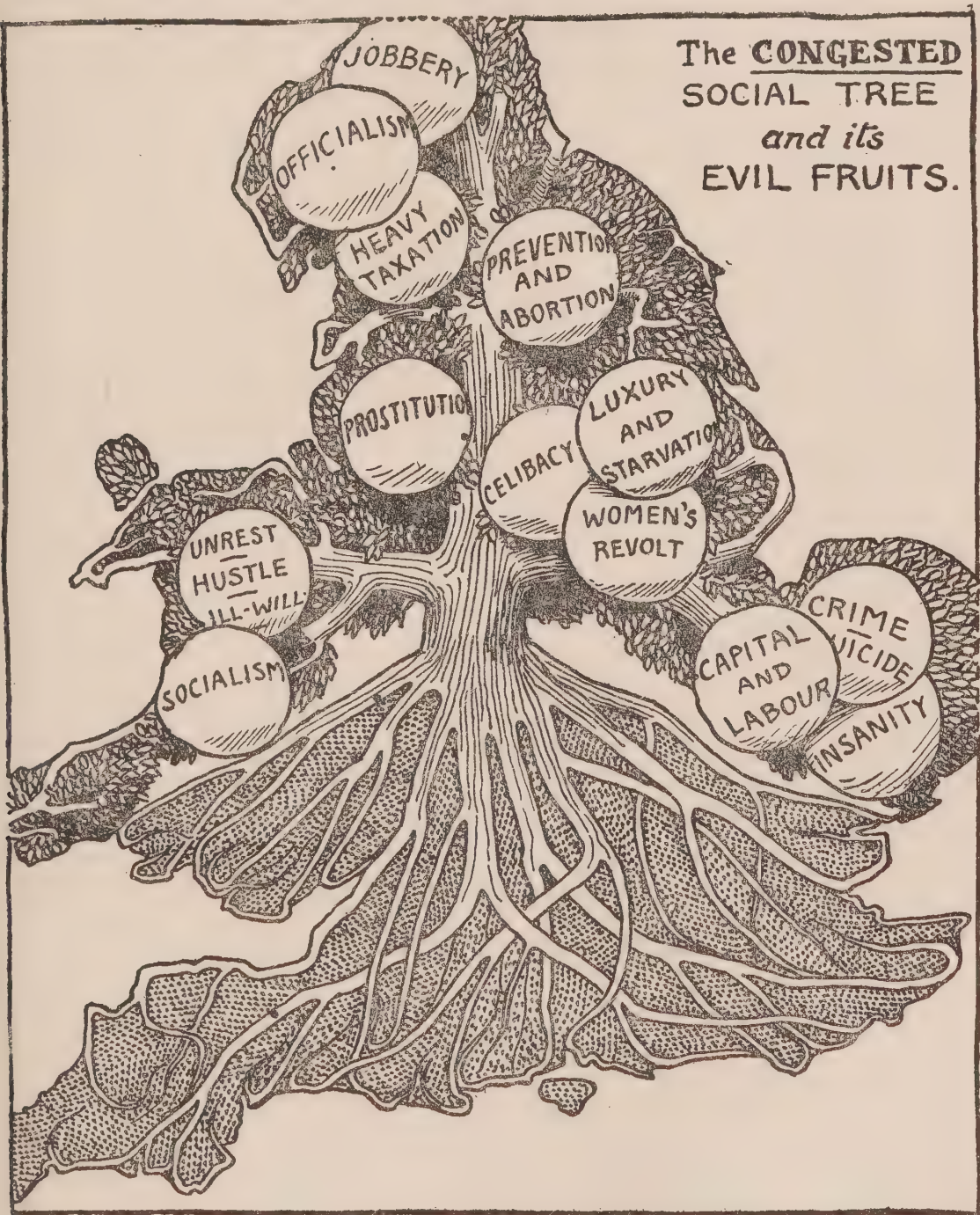
When will our politicians understand that so long as they continue to patch up and mitigate the present very obvious evils, which arise out of other constantly recurring evils, they can never reach the *first cause of these evils*, never reach the original parent of all the present-day chaos and unrest. That original parent is overcrowding (see Fig. 10).

When will they recognise that the over-population is caused by the enormous increase of the worst and most unfit classes only ? When will they recognise that their only concern should be legislation upon lines which Nature has laid down ? When this is done, when our laws are such that they protect the best and healthiest of the race, and remorselessly wipe out the worst, there will be no social problems. Where else in all nature do we find social problems ? Nowhere, not even amongst the domestic animals which man has all around him. Man is the only animal who is worried by social problems, and, so long as our legislators are mere self-seekers, and sentimentalists, who wilfully ignore the great teachings of Nature, so long shall we have social problems.

How can we expect England to be at peace with herself when our legislators put the best of her sons and daughters in fetters, while the worst are allowed their entire freedom ; when the hardest workers of the nation are not allowed to benefit by their hard work ; while the laziest are not made to suffer for their laziness, but are even encouraged and paid for being lazy.

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The Education Fetter.—Now let us quickly glance at a few links of the fetters put on the fittest and best classes of England and at the material assistance given to the worst classes.



OUR POLITICIANS MAKE AN ATTEMPT TO COMBAT EACH SOCIAL EVIL AS IT APPEARS, BUT THEY NEVER ENQUIRE INTO THE CAUSE OF THESE EVILS.

FIG. 10

Do not the middle classes educate their children thoroughly, at their own expense, in order to give them a good equipment for

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the struggle in the Battle of Life, thus making good citizens of them?—and does not the politician tax them to the extent of nearly £20,000,000 per annum to pay for the education of those they must struggle against—their greatest enemies—the poorest and most lawless classes? Besides, is it not infamous to waste colossal sums of money on educating children, many of whom are almost dying of hunger? Picture the absurdity of teaching the rule of three to a drowning man, or sending a wounded soldier to school to learn when William the Conqueror began to reign!

Old Age Pensions.—Do not the middle classes work manfully to provide for their own old age, and are they not literally robbed to support the old-aged people of their greatest enemies? For what else is the Old Age Pension Act but a robbery of millions of pounds per annum from the best and worthiest members of the community, and the handing over of the same as a subsidy to the nation's worst members?

No greater crime has ever been committed against the finest men, women and children in the community than this Old Age Pension Act. There are untold thousands too poor to marry, or if they undertake marriage, they are too poor to have children, and yet they are bled to keep alive a host of aged, dirty paupers who are, after criminals and imbeciles, the most useless members of the community. Old folks who have had their day and who are now, by being kept alive, ousting the rising generation. To see these pensioners coming for their weekly five shillings with sour, thankless and frequently repulsive faces, accepting charity with the utmost ingratitude, is enough to make any self-respecting person shiver. It makes my blood run hot and angry when I know the terrible privations which some of our best men, women and children are going through because they are poor. Yet, though these privations are well known, we are wasting at least £13,000,000 per annum on these positive hindrances to the welfare of any community.

Imagine a farmer insisting on the maintenance of his old, useless, worn-out, unwanted horses at the expense of, nay, in the place of, the young, lusty horses which his common-sense tells him are far the more valuable animals. Every old age pensioner is now filling the place which should be occupied by one of England's lusty children, who are now killed before birth.

The whole system of pensions is a gross sentimental error; it is the plundering of public funds for the benefit of a few individuals only. There can be only one natural means of providing for one's old age and that is by personal thrift. To expect a clerk earning twenty shillings per week to be thrifty is absurd;

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it is, in Oscar Wilde's words, "like asking a starving man to eat less." State pensions of *any* form to *any* individual are an injustice to those whose labours provide the pensions and who are not themselves pensioned. If fifty citizens are taxed to provide for the pension of one citizen, an injustice is done to the other forty-nine citizens who are not pensioned. If conditions are such that they forbid the possibility of thrift, then alter the conditions. If the competition is so keen that a man cannot earn enough to save for his old age, then reduce the number of competitors until wages are everywhere so high that pensions will become unnecessary. Should a man do some conspicuously heroic deed let his fellows *prove their appreciation by voluntary subscription* ; this, besides being a genuine proof of public esteem, can harm no one. But for the State to vote thousands of pounds annually as pensions to a few of its individual citizens is an act of robbery, pure and simple, from the pockets of the public who have to provide the money.

Workmen's Compensation Fetter.—Does not an employer who runs a huge business concern or factory do so at a tremendous risk ?—a risk so great that failure would result in his complete ruin. And is he not forced, as if he were a wilful criminal, to cover any risks that his worst enemy, the working man, may incur while doing his work ? How great is the knavery of the politician ! One class, the best in the country, compelled to take its own great risks and those of its enemies too !

Who covers the enormous financial risk, or risks to life and limb, of the employer ? Nobody ! He is callously left to look after himself.

Do not the best classes pay their own full railway fares, and are not the shareholders literally robbed to make good the reduced fares for the worst classes to go up and down in the train ?

Income-Tax Fetter.—Is not the man who is starting to be successful in life, and who, so soon as he earns £160 a year or more, so soon as he shows every promise of becoming a splendid citizen, at once pounced upon by the tax-collector as if to put an intentional stop to his upward progress ? And are not the worst of our working classes, our unemployed, our wastrels, allowed to go unmolested by the tax-collector ?

Death-Duty Fetter.—Is not the estate of the successful man, the man of ability, the responsible citizen, the citizen of whom any statesman ought to be proud, pounced upon and plundered mercilessly by the State ? In my opinion, though I am a very poor man, to impose such a tax as this is one of the best conceivable methods of killing ambition, hampering our best and

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most valuable citizens, or of driving them out of the country. The bulk of the money thus robbed (£191,948,000 in ten years) is scattered wildly in all sorts of useless directions. No wonder that England has only one rich man for every 10,000 men who live near the starvation line ! Thus are rich men discouraged and poverty encouraged, whereas a nation of rich men should be a statesman's highest ideal.

The last fetter passes under the disguise of State insurance. At the start £17,000,000 is wanted for this purpose ! In a few years time, twice or three times this sum will be wanted ! And even then there will be far more poverty, if present conditions continue, than there is now. But present conditions are so bad that, in my opinion, they cannot possibly continue.

Fetters are Bribes.—There are other fetters, but these few, well known to everyone, will suffice for my purpose. It is the iniquitous principle of taxation, and the gross misuse of the funds collected, which I desire to call attention to. But besides being fetters on the best classes they serve (*and this is why the legislators made them*) as bribes to the lowest classes in order to gain their votes.

If Modern Conditions existed at the Zoo.—Just picture what would be the result of taking the food from the rare and beautiful animals at the Zoo and giving it to the swarms of rats, mice and cockroaches, just because they are living things and ought not to be killed and because, by their greater numerical strength (votes), the governing committee could remain in office ! Would not the vermin increase and overrun the place in no time ? Certainly. And this is just what the worst classes in England are doing to-day, while the far more valuable animals are crowded out !

An Overcrowded Garden.—Imagine a gardener who says of his garden : “ Yes, this garden is sadly overcrowded, but they are all living plants, and none of them—not even the weeds—must be destroyed. I will keep the weeds alive ; in fact, they shall have my first attention. Instead of watering the flowers I'll water the weeds ; instead of giving more manure to the flowers I'll put it on the weeds. I'll even take from the flowers what is already there and give it to the weeds.” Would not the flowers disappear and would not the weeds very soon overrun the whole garden ? Yes, and to-day England is rapidly becoming a garden of weeds ; its loveliest flowers are disappearing.

Hampered Flowers and Pampered Weeds.—When will our legislators realise that England is but a big garden—zoological or botanical—and that, like a garden, it is limited in area and

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food supplies : and that, when overcrowded (as England is to-day), there must be a struggle for life between valuable animals and vermin ; between flowers and weeds ? There is not room for both ; therefore, since the garden cannot be enlarged, a means must be devised to reduce the number of animals or plants. Turn the worthless ones out. Don't throw away the valuable animals and plants and keep the vermin and the weeds ; throw away without hesitation the vermin and the weeds.

Reverse the order of things as they are to-day : exterminate crime, lunacy, laziness and all unfitness ; don't subsidise them : instead, use the subsidy to foster honesty, sanity, hard work and good health. Then, and not till then, will peace, happiness and good-will replace strife, discomfort, hatred and warfare.

When Men's Eyes are opened.—However, in the near future every man will realise the truth—his opinion will be altered by his own observation. He will refuse to regard Germany as his enemy merely because he has been told to do so ; his own senses will tell him that his worst enemies are those useless members of the community whom the clergyman has told him to pity, help and succour so carefully. The blind, the halt, the lame, the afflicted in mind, body or estate—or, in modern unclerical terms, those who cannot work for their own support, those who are unhealthy in mind and body ; paupers, idiots, hooligans, criminals—are England's greatest foes. These instead of being objects of pity, as the clergyman has trained us to regard them, are the real burdens around the necks of the community. They should be regarded as objects of hatred and, as such, be wiped out. When the tax-burdened men and women of England fully realise this they will exert themselves to get this iniquitous burden of taxation removed from their shoulders.

Yet, notwithstanding all the evidence that England is her own worst enemy, the average Englishman will still assert, from sheer force of habit, that his greatest enemy is Germany ! Truly a quaint humour, which shows how the habit of repeating mere hearsay will often override a man's better judgment ; how it will still persist, in spite of the facts which are conveyed direct to him by his own eyes and ears.

Again, notwithstanding such overwhelming evidence that our enemies are at home, we bleed ourselves in order to keep up a huge navy and army to fight another country whose real enemies are also at home ! Cannot both countries remove their near enemies first ? Then there would be no enemies at all.

CHAPTER XXIII

MODERN METHODS OF REDUCING POPULATION

Nature v. the State.—We have seen that the present-day stress of life in England is due to overcrowding and that, instead of trying to reduce the number of inhabitants of the country, the State is foolishly trying to increase it (*i.e.* its worst classes only). But Dame Nature goes on just as usual, quite heedless of ignorant statesmen, making the individuals of the nation carry out her imperious commands. The State might just as well wish a thimble to hold a gallon of water. Nature says it cannot be done, and to-day she is compelling women to listen to and obey her command by stopping the inflow of life all over the civilised world. And yet, while Nature's finger is, and has for years been, pointing to the only door of liberty, mankind is too blind, too ignorant, too grossly sentimental to take her hint.

What does man do ? He practises prevention and abortion ; he murders his children before they are born ; he abuses a normal function ; he injures himself and causes himself great indirect suffering as a result. He goes, not through the door to which Nature is pointing, but, like a starling which has fallen down the chimney into a room, rushes blindly at the nearest window and, not observing the glass, cuts himself, falls on the other side and injures himself in a hundred ways. Even then he is not free ! However, man will learn some day that it is absurd and dangerous to go through glass windows when a wide doorway is at hand ; for even wild birds learn the folly of this in a short time.

Diabolical Methods.—Throughout England and all the other white nations of the world the inhabitants are driven, by Nature, to seek a means of lessening the pressure due to overcrowding. The methods now in general use are grossly unnatural and, if continued much longer, must seriously affect those people who practise them. Such practices will affect the nervous systems of future generations, but to what extent no man, not even the most famous experts, can foretell ; the effects may be serious and far-reaching, and of a nature which no man at present

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suspects. For no natural law can be defied without causing suffering at some time or other.

Of all crimes against the person of which mankind has ever been guilty, none comes second to the methods by which we are compelled by law to keep our population down. The self-mutilation, ear-splitting, nose-cutting, tooth-filing, skin-scarring, foot-pinching, neck-stretching practices of so-called savage nations are mere imitation crimes compared with the modern subtle, nerve-shattering, health-destroying, misery-producing practices employed by so-called civilised nations to limit their families.

There are various methods and instruments in use which it is not my purpose to detail, as they are so well known.

These dastardly methods have certainly succeeded in temporarily warding off a world-wide disaster, which would have resulted had not the normal inflow of human life been checked.

Dr Drysdale, at the Eugenics Congress, said he had calculated that in the thirty years which had elapsed since the trial of Bradlaugh and Mrs Besant gave the signal for the decline of the birth-rate there had been 25,000,000 fewer births than there might have been (26th July 1912).

Think of this: 25,000,000 of England's *finest* children destroyed before birth!

The Law v. Common-Sense.—To me it is unthinkable that intelligent men and women would resort to such an exquisitely refined form of murder, if they had been allowed by law to use their ordinary common-sense.

Picture to yourself a man who is face to face with the grim fact that his means do not allow him to keep a family in the conditions in which he is compelled to live and move. What must he do? To obey his common-sense and do the obvious thing would, almost for a certainty, bring him to the gallows. Perforce he must obey the law, and invent some method which is first and foremost legal. He must go out of his way to contrive some clever, subtle, diabolical means (which require a brain of far more than average intelligence to evolve and construct), just in order to obey a clergy-made, misery-producing law!

Picture to yourself a man and woman alone on an island which would not support a new arrival. Would they, if their minds were unwarped by foolish Christian sentiment, and if no man-made law thwarted their natures, ever dream of limiting their family by the refined methods in use to-day? In my opinion, certainly not.

In dealing with his domestic animals of all sorts, man obeys his common-sense ; he keeps their numbers down to suit his convenience by what is certainly the most obvious and most sane method. But not so with his own kind ; because the law punishes him for obeying his common-sense, and it is this fear of the law which drives him to some other method which is “legal,” but at the same time grossly immoral, because productive of so much misery.

Families must be limited.—The subject of childlessness, race suicide, race extinction is very much bandied about just now, but in my opinion no one seems to take a view sufficiently distant to see it in proper relation to its surroundings. To begin with, let me ask : “Is it likely that a normal woman would of her own free will forgo the main duties for which she is made ? And is it likely that she would, of her own free will, avoid bearing children, if she could possibly see her way to carrying out these functions properly ?”

Speaking personally, I can as easily believe that a woman remains childless of her own “free will” as I can believe that a man works of his own free will for lower wages than his mates ; or that a poor mother sends her child to a baby farm of her own free will ; or that a man turns burglar of his own free will ; or that a man accepts the hospitality of the workhouse of his own free will. In all of these cases I see one urging force—viz. Poverty.

If she and her husband were on a plentiful island, is it likely that a woman would desire to be childless ? Most certainly not ! For, if this were so, it would indicate that she did so from instinct or habit ; in which case the race would have been extinct ages ago, for the simple reason that no woman or any other animal can possibly acquire a habit that will tend towards self-extinction.

Modern Conditions forbid Motherhood.—No, the bitter truth is that the middle-class woman is not given the chance of becoming the good mother which she ought to be, and which she would be, if existing conditions would permit. The truth is that *if conditions allowed*, every woman would bear and keep decently as many children as she could bring into the world. Why should she, of all God’s countless living creatures, be the only one who desires to be childless ? Surely, there must be a reason for her desire to fight against the very essence of her being ; there must be a reason why her nature should during the last thirty or forty years have undergone such seeming radical alterations ! Why should women throughout all civilisation suddenly desire to be childless when every man in

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the street knows that such a desire is abnormal ? Can human nature be so quickly revolutionised ? No ; woman's nature has not altered, but the conditions in which she lives have altered enormously, and she must live an unnatural life in order to fit her unnatural conditions.

Beggar refusing Gold.—She is like a poor drowning beggar who would dearly love to possess a big bag full of sovereigns, but he dare not take it from the hand which offers it, because its weight would drag him down and drown him ! Hence he says : “ I don't want your bag of gold, not I ; it will ruin me.” And this is just what the normal middle-class woman of to-day says of children.

But pull the beggar out of the water and place him on terra firma, thereby altering his conditions, then offer him the bag of gold, and he will be only too delighted to accept it : it is his nature to love gold. With a normal woman it is just the same. Show her that her children will not ruin her ; place her in conditions where she can live a normal woman's life, where she can, while profiting herself, look after a family of children, and she will be only too glad to have them ; it is her nature to love children.

Wrongly blamed.—She is always blamed by ignorant writers for selfishness, for lack of loyalty to her own country which wants (so say these short-sighted folks) children to turn into soldiers and sailors. Let me ask those men and women who are so eager to blame our childless mothers : “ What would the State do to help a poor woman who, by having a big family, ruined herself, her husband and her children ? Would it help her with her increased expenditure ? ” Not a bit of it ! It would say to her : “ You poor fool . . . but there is the work-house.” And every childless “ mother and father ” know this only too well.

Surely, it is plain to see that a woman or any other animal will take as much pleasure out of life as is possible ; and this is just what a woman does. So long as the pleasures she takes do not recoil on her own head, she will take them. She will enjoy to the full the pleasures of food, of drink, of sleep, of rest, of warmth and comfort, of dress and show generally, of matrimony ; but she partakes of only *half* the pleasures of passion ; here she draws the line. Why ? Simply because the conditions in which she lives will cause any further enjoyment to recoil on her own head ! As the law stands to-day prevention is her only way out of the difficulty.

Small Wages, small Families.—She and her husband generally have limited means and, as he cannot work harder than he

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already does and cannot therefore (except in a few cases) increase his income, their expenses must be cut down to fit this income. Consequently we see that the poor woman is driven to take the one and *only* means of minimising expenses which is given by law to a self-respecting, responsible, upright and thoroughly good citizen. Moreover, it is *because* she is a good citizen, a woman who feels her responsibilities, that she has a family to fit her income. An irresponsible woman has children utterly regardless of her means of keeping them.

Women cannot perform Miracles.—To have children means increased expenditure, and perhaps far more than her resources can meet. Why therefore should she be blamed for not desiring children, when their arrival would probably take her and them to the workhouse? Is it not a far more womanly virtue to consider the welfare of herself and her husband first, to live in comfort with a very small family, than to bring into the world half-a-dozen or more children whose decent upbringing is absolutely impossible, because resources do not increase as children arrive? Certainly it is. This is proved by the enormous number of women, *throughout all civilisation*, who have discovered that prevention is the *only* legal remedy, and who are, in consequence, practising it.

Poverty and Prevention.—Imagine a sensible man and woman attempting to keep a big family on three pounds to ten pounds per week nowadays! This amount is somewhere near the income of a well-educated man, who is neither exceptionally brilliant nor pitchforked into a good berth by some relatives. It does not matter what a man's income may be, if he is compelled by his circumstances to limit his family in any way, he is to that extent a poor man.

We commonly regard five hundred pounds or one thousand pounds as a very good yearly income, yet most, if not all, who earn this wage to-day are practising prevention, because their expenses are great in proportion to their income. Circumstances *compel* this expenditure, because a man and his wife *cannot* break away from the strong human desire to live amongst and keep up their position in their own social set.

Wherever prevention is practised we find poverty; they go hand in hand.

Responsibility and Irresponsibility.—The writers who so glibly censure the practices of prevention seem to ignore the vital fact that it is only the best classes of the country who “desire” not to have children; and, furthermore, that this desire is the outcome of the highest virtues a man or woman can possess—viz. self-respect, respect for one's wife or husband; respect for

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the law of one's country, respect for the children who would otherwise be born into pinched circumstances, and perhaps the miseries of dire poverty. In short, the highest possible sense of one's responsibilities.

But how does the State treat men and women who thus keenly feel their responsibilities? It merely says to them: "Very well, if you won't have children of your own, you shall be taxed out of existence to maintain the offspring of the most irresponsible, unhealthiest and lowest types of humanity in the country." This is now going on under our very noses. If we look at the great majority of the lowest classes where the virtues of responsibility are almost non-existent, what do we find? Do *they* practise prevention? No, not at all. Why? because it demands a great amount of moral character, of self-restraint, of thoughtfulness for the future, and these are qualities which the lowest classes do not possess. Consequently we find a horde of unwanted, dirty, ill-clad, ill-fed, ill-mannered, ill-spoken children, who are left to rear themselves in the streets; to become, in adult life, as irresponsible as their progenitors, if not more so.

Therefore, though in the eyes of God prevention is a terrible sin, for which the nations will some day be sorely punished, it is, under the present system of legislation, the only safeguard which England's best homes have from ruin; the only legal means of keeping the wolf from the door.

Effects of Prevention.—Now let us briefly go through the effects of prevention. Several doctors have told me that, in their opinions, the use of preventive methods is in many cases the cause of premature impotency in men. The ill-effects of some preventives on the internal organs of the female are well known. Speaking generally of the prevention of pregnancy George Ernest Hermann ("Diseases of Women") says:

"If the woman be one in whom sexual feeling is absent, or slight, the effect upon her will be *nil* or trifling. But if she be sensitive, with strong sexual feeling, the recurrence of sexual excitement without natural gratification will injure her health, will produce chronic ovarian pain, nervous exhaustion, hysteria and functional nervous troubles of various kinds."

His advice to doctors is:

"I think you should advise patients against any such practices. You may point out that women who do not have children are more liable to ovarian tumours than those who do."

Prevention and Eugenics.—I am aware that medical opinions differ as to the effects of preventive measures, but there is no

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form of prevention which is not highly distasteful, to say the very least ; and this of itself must have serious results at some time or other.

However, my concern here is not so much for the individual as for the race ; therefore, I say, so long as these unnatural practices are made use of *only* by the *best* men and women, so long is the race deteriorating. This is a *very* serious state of things, and it must be stopped at once.

There *is no means* of compelling low-class men and women to limit their families by these means, therefore some other means which they *will* avail themselves of must be found.

Preventives and Sexual Dissatisfaction.—The binding power of the love passion is robbed of half its strength, which in itself gives rise to serious widespread discontent, infidelity, divorce and other more or less serious evils. I heard a man liken the use of preventive methods to sitting down to what promised to be a very enjoyable dinner and, after tasting the contents of the various dishes, being compelled to leave the table through fear of the terrible consequences of eating such a meal as would properly appease his appetite.

It cannot be denied that the use of preventives results in the surrender of half the pleasure of marital bliss. It is a liberty which is robbed of half, if not more than half, its pleasures—that is to say, marital bliss is not a liberty to any man or woman unless they are either very rich or thoroughly irresponsible. How many thousands of splendid men and women are there in England to-day who, though married and dwelling in the same house, are living celibate lives, largely because the use of preventives has killed the pleasures of passion ? It is certain that most bachelors who are well acquainted with the use of preventives are persuaded to remain single, because they know that, if married, the indulgence of passion must be shorn of half its joys. Married men are strongly tempted to be unfaithful to their wives, because they derive no pleasure from, or are so nauseated by, the prolonged use of preventive methods. This leads to unhappiness, separation, sometimes disease and frequently to the Divorce Court.

Of the continued use of preventive methods, many folks say they are not injurious to health ; if this is so, then it might also be affirmed that continued masturbation is not injurious. To this I say that no man knows how seriously such acts, when continued, affect the excessively fine mechanism which is made to carry out a certain definite function in a certain definite (*i.e.* natural) way. It is granted by everyone that a good appetite

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is a thing to be envied by all, and that the health of an individual is frequently good or bad according as the appetite is good or bad. Why, then, if the natural and full satisfaction of one desire is beneficial to the individual, should not the full natural satisfaction of another desire be equally beneficial?

Appetite is so subtle that it defies measurement or perfect analysis; so it is of the sexual passion. If any abuse, no matter how slight, of the appetite for food is injurious to health: so in my opinion is any abuse of the sexual passion.

Preventives will probably annihilate Matrimony.—It is not too much to say that when it becomes more widely known that married life cannot give the full sexual satisfaction that men and women are led to expect, the number of marriages will rapidly decline, and in time die away altogether. This is inevitable—nothing but some miraculous alteration of our modern conditions can stop the already rapidly declining marriage rate. I lay great stress on this, for it is of the utmost importance that parents should know that their children, whom they are fitting for respectable married life, will in all probability *not marry at all*. Youths and young maidens will soon learn that married life is an empty life of sexual abuse and dissatisfaction—nothing now remaining but the irksome legal tie: they will learn that it is a skeleton of what it used to be, robbed of its flesh, its blood, its breath, its love, its life.

And this must go on for ever and ever unless some drastic alteration of modern conditions is made.

Illicit love, promiscuous intercourse, free love will ere long oust and replace matrimony—indeed they are *actually doing so at this very minute*.

Tame Slaves.—The amazing thing is that the splendid man and woman who are obliged to use preventives do not resent this great trespass upon their rightful liberty. I have met very few men who openly resent it, even though they know full well that it is highly distasteful, most probably harmful, and that the lowest men and women of the land are not denied their liberty in this respect. Most men, until I have pointed this out to them, have always taken it for granted that they *ought* to use preventives. “All other self-respecting folks do, then why should not I?” is what they have said, and there they have wiped their hands of the seriousness of this national crime. What willing slaves to a custom men and women are!

Rightly does Dr Forel in “The Sexual Question” say: “As a rule a normal and adaptable man will conduct himself in sexual matters, as in others, according to the prevailing

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fashion. . . . This average representative of normal mediocrity easily becomes the slave of routine and incapable of new ideas."

A Change must come.—Now let me ask the reader : Is it conceivable that sane men and women will *for ever* consent to this unhealthy semi-consummation—this unnatural abuse—this loss of enjoyment of one of the greatest joys known to mankind ?

Is it conceivable that a nation which calls itself civilised will continue *for ever and ever* these grossly immoral and unnatural practices ? Is there no alternative ? Will the poorest classes avail themselves of any new and ingenious preventive method—and these are the classes which ought to limit their families—which science may discover ? No, firstly on account of expense ; secondly, because the poor are too indifferent, and they have no notion of self-restraint. If a new method involves any expense, loss of enjoyment or any troublesome precautions whatever, the poor will never have anything to do with it. This means that the classes who feel their responsibilities will alone limit their families—as they are doing to-day—and this will result in the same survival of the unfit as we see going on everywhere.

Dislike of Children amongst the Well-to-do.—After having looked at the subject from the point of view of an average middle-class woman, let us now try to arrive at the truth about the woman "of means," and why she desires to have few or no children. In the first place, many people, though "well off," are too poor to bring up more than one or two children in the way necessary to enable them to hold their own in the expensive and luxurious surroundings in which they would have to live. This comparative poverty will at once explain in most cases the use of preventives amongst those women who are regarded as "well off."

Pleasure v. Children.—It is common to hear folks say : "Oh, women who are well off *can* afford to have children, but they don't have them because they prefer a life of pleasure," thus implying that it is not a pleasure to have children. Then why, I ask, is it not a pleasure *now* to have children, when in years past it was looked upon as one of the greatest pleasures a woman can know ? Is it not her nature to love children ? Certainly yes ; and having children would be still a great pleasure if modern conditions did not make the pleasure a ruinous thing to indulge in. Hence we see that a woman merely prefers *one* form of pleasure before another. Why ?

Let us revert to the "drowning beggar" simile. If I proffer him a big bag of gold while he is in the water he will not take it, much as he may love to have it. But if I offer him a life-

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belt, which may be worth only one-thousandth part of the bag of gold, he will gladly reach out for it. In other words, his conditions are such that they make him prefer one "form of pleasure" to another—*i.e.* the pleasure of being alive though poor, to the pleasure of being wealthy and, perhaps, dead !

Conditions forbid Maternity.—So it is with our well-to-do woman. She is born into a certain set of conditions which she cannot alter, and these conditions compel her to do certain things even against her will. She is a drop of water in a mighty torrent, and she must go with the torrent. Habit is second nature ; she has learnt the habit of rushing through life, and she cannot change her second nature.

Therefore, she is compelled to prefer the wild rush of social gaiety before having children ; in short, to prefer a lesser pleasure before a greater. She belongs to a certain "set," where social scrambling is the order of the day, and she must remain there, for it is as impossible for her to break away from it as it is for a king to isolate himself from royalty, or a gipsy from gipsies, or a sheep from sheep. The power of this iron force of habit is not generally realised.

"Habit [says Professor JAMES of Harvard] is the enormous fly-wheel of society, its most precious conservative agent. It alone prevents the hardest and most repulsive walks of life from being deserted by those brought up to tread therein. It dooms us all to fight out the battle of life upon the lines of our nurture. . . . It keeps different social strata from mixing. . . . An invisible law, as strong as gravitation, keeps him (*i.e.* a youth suddenly transferred to the society of his betters) within his orbit," etc.

"No one can outrage the social customs of his companions with impunity . . . so he conforms to the standard of behaviour set by the circle in which he moves" (Dr DEVON).

Compulsory Extravagance.—If a bird must live with other birds it must fly as they do ; if a porpoise must live with the school it must go their pace. If a man must live with his fellows who rush about, he must rush about too. Among all gregarious animals the individual must to some great extent follow the flock.

The extravagance of the class into which a wealthy woman is born is not of her own making ; neither is it, as is commonly supposed, a mere luxury : it is, on the contrary, a necessity. For, so long as strong humanity *must* strive to get the better of weak humanity, so long as one man *must* strive to attract attention to himself or be left behind in the race for life, so long must the pace be kept up. *The greater the number of*

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competitors, the keener the competition will be ; the greater the crush and competition in life, the quicker the pace must become. The extravagance of the society woman is merely a phase, a feature, or a proof, of the pace.

Rich Life and Poor Life.—It never occurs to most people that a man with one hundred pounds or one thousand pounds per week *must* live an entirely different life from that of a man with only one pound or ten pounds per week, and that, when a man has lived twenty-five or thirty of his most impressionable years in a certain social set, whether high or low, he can never mix freely with the members of any other set ; and, further, he will never do so of his own free will. He is distinctly of a certain set, he instinctively lives the life of that set, and is always in more or less discomfort when out of it.

With a woman it is just the same ; if her set is luxurious, then she must limit her family to fit her enormous expenditure. If, again, her set wastes time wholesale in senseless rivalry, she must do the same.

Popular Error.—Most folks think that, if a man with one pound per week can rear one child, it stands to reason that a man with one hundred pounds per week can keep a hundred children, and that it is his duty to his country to do so ! On the other hand, if I offered a distinguished army general the same pension as is granted to an old age pensioner, these same folks would see the absurdity of it at once and laugh at me. But, theoretically speaking, if a drunken bricklayer's father can live on five shillings per week, surely an army general could ! The importance of the whole question is : “ How is each man in the *habit* of living ? ” Again, if a bricklayer can “ rear ” one of his children on two shillings and sixpence per week—does it follow that a middle-class man or a millionaire must do the same ? Is two shillings and sixpence per week to be regarded as the correct standard of weekly expenditure upon a child ? Most certainly not.

It is human nature all over the world to bring up a child to take its place in the sphere of life into which it is born, and this is invariably regulated by the income of the parents. A man with a big income gets into certain expensive habits of living which a man with a small income can never acquire, and *vice versa* ; and a man with a big income has far more expenses than a man with a small income, for his great expenditure on “ show ” or “ needless luxury ” is, in his sphere, *compulsory*. Again, his children must cost him more, because he is compelled by his human nature to bring them up in his own sphere of life.

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Immensely Rich Women.—Now let us take a rapid glance at the immensely wealthy classes, and we shall find that the same conditions prevail with them as with the well-to-do classes, only that the conditions are intensified. They live somewhat unorthodox lives, but their unorthodox doings rarely come before the public because with their great wealth they can keep out of reach of the law. Their menkind are able to (and very largely do) keep mistresses, known or, in some cases, unknown to their wives. In the case of well-known families, these irregular doings frequently come to light in after years. Look for instance at the lives of some of the kings of England. And again, look at the lives of our young nobility and other wealthy men, who spend their time and money with stage beauties, etc. Roughly speaking, it may be said that, as they want heirs to their vast wealth, or as money is “no object” with them, the very wealthy classes do not practise prevention. Hence we find a tendency in some of these families to have many children, indeed, often too many, when their very expensive upbringing and future maintenance are taken into consideration.

Instincts of Woman.—Everybody knows that a woman’s actions are governed mainly by her instincts ; she is frequently called a “creature of instinct.”

Her three main instincts, beginning at the oldest and most powerful, are

(a) For self-preservation (*i.e.* food, shelter and bodily comforts) ;

(b) For admiration (*i.e.* for display of personal charms and “show” generally) ;

(c) For the love and protection of her offspring.

A woman exerts the instinct which her immediate circumstances suggest. Thus (i) if in a shipwreck—a matter of life or death—instinct (a) will come into operation at once. (ii) If there is no necessity to worry over saving her life, and she finds herself in the company of a number of other women, among whom her instincts tell her she must not allow herself to be eclipsed, she will be ruled by instinct (b). (iii) If there is no *excessive* necessity to exercise instinct (b) (*which is not the case to-day*) she will be ruled by instinct (c).

Further, if this instinct (b) demands, as is the case to-day, nearly all her money, energy and time, she will have none left to spend upon children.

Of course, a woman’s instinct for admiration is quite a normal desire with her, under almost *any* conditions, but in these days of grossly *excessive social rivalry* she is compelled to give so

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much of her time to her own physical and mental charms that she has no time left for children.

Passion for Dress.—She requires no tuition in the art of attracting attention to herself, any more than a baby requires tuition in taking its mother's breast, for, being an instinct, it will act of itself. Therefore we see that every young woman, irrespective of social grade, as soon as, or even before, she reaches womanhood, begins to give *all* her attention to herself, her dress, personal appearance and accomplishments, because she instinctively feels that by making herself attractive, and if possible more attractive than other women, she will stand better chances of being looked at and admired, of winning the attentions of the opposite sex and eventually a husband.

As a proof of this, look at the swarm of lower middle-class girls who go about dressed like duchesses, often with no more than a few pence in their possession. Look at the lady clerk in our cities, with immaculate dress, sitting down in a tea-shop to have her lunch (a bun and a glass of milk)! Look at the factory girl and the servant girl, who spend the last penny of their meagre wages on cheap and gaudy dress.

“The love of girls in the Potteries for finery was said, in a police court case, to lead to regular thefts of ribbons from wreaths on new graves” (*Evening News*, 1st May 1912).

Look at the great number of poor middle-class women who buy second-hand clothes, dresses, feathers and furs cast off by wealthy women, in order that attention shall be drawn to the expensiveness of their clothes. Look how all women revel in shop windows where hats and clothes are displayed; in sales where female attire is sold cheaper than usual; in magazines and papers which contain fashion drawings. Are there not dozens of weekly and monthly papers which cater specially for this overpowering dress-passion in women? Look how keenly and rapidly all women scan each other's clothes, making all the while mental notes as to cost of material, etc., and comparisons with their own clothes. Look how they glance at their reflections in mirrors and the glass of shop windows. Look how skilfully they can use the corners of their eyes, without apparently doing so, to observe what impression they are making on folks in their near vicinity.

Vanity stronger than Love of Children.—The progenitors of mankind were more or less highly developed animals, although far from human in form, before the instincts of motherhood began to be developed. Thus motherhood is a weaker instinct

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than the much older desire to attract the attentions of the opposite sex. Again, a woman has never had to *exert herself* to become a mother, and consequently she has no hereditary habits or instincts to exert herself to this end—for the simple reason that if she could succeed in attracting the attention of one of the opposite sex and gain his love, *motherhood followed as a natural course*.

Power of Sex Rivalry.—In short, a woman's life for long ages has been a perpetual exertion to win the love of the opposite sex, which exertion has eventually become a powerful inherent habit or instinct. Therefore, a woman's instincts are *primarily for the attraction of the other sex*, resulting, under more primitive conditions, in motherhood; and to-day we see her blindly following her instincts, just because the gratification of them is pleasurable (like the gratification of all other instincts).

She acts now as she has done for countless ages. She exerts herself to the utmost to attract the other sex, and there her exertions end. In the terrible artificiality of modern life, motherhood does not necessarily, except in comparatively few cases, follow the winning of a man's love; for his love may never reach consummation. It may end merely at flirtation and romance. Nevertheless, woman, in spite of the fact that she may know this quite well, still acts almost automatically at the dictates of her overpowering instinct.

Every woman, married or unmarried, is a slave to the driving power of this instinct; even the intellectual vow of the marriage tie cannot bind her instincts; for, though she be married, and be a good, dutiful wife and mother, she cannot leave the field of rivalry. She must be in the thick of the fight between women who meet to vie with one another in their powers of attracting the other sex. So we see that the rich woman is driven by her instincts to do things which are, thanks to the terrible stress of modern conditions, positively absurd and almost purposeless.

Her instincts, which once served a useful purpose, are now being gratified because she cannot help it. The pleasure of outshining rivals is now regarded as the end and aim of rivalry; while not a thought is given to the real use of all this rivalry.

"American women [says a Philadelphia parson from his pulpit] are money mad, clothes mad, and thirst for limelight. In their hunger for notoriety, they think more of big hats than of their husbands, and more of motor cars than of babies. They are practically without conscience—they love feeds, fun, frolic, a fast life, and scheme for any kind of notoriety: dress immodestly, lust for wealth

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and evil leadership in fashionable society. Their minds are filled with material ambitions and social schemes, which they hope will place them above some other woman whose brain is torn and warped with a like purpose."

Rivalry due to Overcrowding.—How this sex rivalry came to reach its present absurd pitch is purely a matter of overcrowding—*i.e.* too many women on a limited area of land. To-day, with the population very near its possible maximum, the struggle for superiority over other women is intensely fierce, as we all know; and the struggle must grow fiercer as the population grows denser. Therefore nothing will do away with this fierce rivalry but a reduction of the number of competitors.

Now let us glance at a few other details of this serious problem of the childlessness of our best women.

Rivalry largely due to Training.—The order of the day is, for the rich woman, a seething foam of self-advertisement, display of personal charms, of wealth, of accomplishments, of "culture." She is born into it and thinks it is quite the natural and right kind of life to live; just as a cannibal's child takes cannibalism as a matter of course. She has had her feelings of social ambition (sex rivalry) fired to their utmost pitch; indeed, she is brought up with the direct object of being more attractive than other women. She must not, dare not, lose a chance of "scoring" off her rivals. She never dare appear at a disadvantage, for that would lose her the reputation for smartness and cleverness which she has fought so hard to earn.

Use of Feminine Accomplishments.—The society woman must be always "up to sample"; she dare not be behind her rivals in dress, manners, speech, accomplishments, deportment, knowledge of the correct thing to say about art, music, literature or the stage. This, by the way, is one of the main functions of the arts, painting, sculpture, music and poetry (as distinct from the definite and accurate "sciences"). The so-called arts provide an *easy* means, which the so-called sciences do *not* provide, of advertising one's fancied great enlightenment and superiority over rivals. So much cant and contradictory clap-trap are allowed to pass as "knowledge" in matters of art that an ignorant society person can say almost *anything* without fear of being made to look ridiculous. But what is said must always be "correct," *not true or right*—and for this reason society folks must fly to an "authority" of some or any sort. I have frequently heard painters like Velasquez, Titian, Rembrandt and Sargent praised by women who have no more capacity to discern the merits of these great men than has a

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ploughman to discern the merits of a difficult surgical operation. But by expressing aloud her "appreciation" of merit a woman calls attention *to her own fancied unique powers* of discerning merit. Thus her object is gained.

"Nobody can appreciate pictures but a painter: the public *knows nothing* of art" (GEORGE MOORE, *Pall Mall Gazette*, 17th September 1912).

Why Art Critics Exist.—To be up-to-date in these matters she reads the newspaper critic, and repeats what he has said. She looks upon the critic as an expert, and because what he says is "in print," and in a respectable, reliable newspaper, it is, like all the other news which the newspaper gives, "sure to be right"!

That she goes to her particular daily paper for her opinion is shown by the fact that, no matter what the foolish critic says, she and her set repeat it exactly. This explains how a favourable Press criticism will make a writer, artist, actor or musician famous, while an adverse criticism will often ruin him. She and her "set" will idolise the veriest duffer if only the critic happen to speak well of him: whereas a clever man is frequently ignored until someone, who is skilled and in every way competent to form an opinion, tells the critic to "write him up." When he is "written up," society women (and men) fall over themselves in their eagerness to know all about him, to buy his work and to know him personally. Incidentally this parrot-like repetition of what the critic says is looked upon as an essential part of a society woman's "culture."

She *must* have an opinion, and because she has none of her own she must get the most "correct" opinion she can, and this keen desire for a "correct" opinion constitutes the power of the Press critic. Incidentally again, this fact shows how the most powerful critic (generally the critic whose paper has the biggest circulation) makes public opinion in all matters relating to the arts.

The Use of Finery, Culture and Youthful Appearance.—It hurts her intensely to come second to another woman in doing the latest thing—*i.e.* the thing which happens to be the craze of the day. She must seek any pretext, no matter what, to show off her attractiveness. The Horse Show—Ascot—the Derby—Henley Regatta—Covent Garden—a bazaar—a dance—a party—the Royal Academy and other picture shows, are all nothing but mere pretexts for a chance to revel in sex rivalry. And it is a byword that our Church services are largely, if not mainly, attended by women who wish to exhibit

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their new dresses or hats, their "Sunday best." Has the reader ever met a woman who dare attend Church in her oldest clothes, even though she may hold Church-going to be a most important and sacred duty? If she does go in clothes which are not her best, she does so either because she is *known* (by the other churchgoers) *to be wealthy*, or when it is raining, in order to preserve her best clothes for fine weather. "No one will be wearing smart things in such weather as this, therefore," she says, "I shall not look absurd in my old clothes."

She will stop at nothing, no matter how unprincipled or illegal it may be, in order to get her husband or her son or her brother into Parliament and thus be the wife, mother or sister of an M.P.

But, above all, she must strive to have the prettiest dress, nicest skin, teeth and hair, most beautiful face and figure, in order to appear more desirable, more fascinating, more attractive than any of her rivals. This is her only goal, and whether she be a married woman, a mere girl or an elderly spinster, her goal is the same. To this end she must endeavour to make herself appear to be as near the most desirable age as she possibly can—viz. seventeen to twenty-two. If beyond her prime she instinctively feels that old folks are not wanted, that they are politely tolerated, therefore she must do her utmost to appear juvenile, and this accounts for the oft-made observation: "There are no old folk nowadays." She will spend fortunes upon beauty specialists, wrinkle-removers, hair-dyes, transformations, hats, feathers, furs, and so on, just to attract attention to herself. She likes to be looked at, though she will not always confess it. "She is annoyed if you stare at her, but angry if you don't."

No Time for Children.—Such a pitch have things reached in this struggle for superiority, so entrancing is a social victory, that to leave the whirl is like leaving willingly all there is to live for. To shine in society is to gain the fame of a Derby winner; both are very difficult and much belauded feats. Every woman who enters for the race must throw off any weight that would hinder her chances of victory. The consequence is that children are looked upon as hindrances in this futile race, and any time lost in having children is looked upon as a serious handicap. It is regarded as so much time spent off the race-course; as imprisonment, unbearable isolation from her rivals, who are scoring points every day during her absence.

Maternity discouraged.—Again, to make things worse still, when a woman has given birth to her child, she gets a few formal congratulations and absolutely nothing more for her pains.

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This she is determined not to tolerate again, and so she says : “ No more children for me. It is so commonplace, so easy to have a child, anybody can do it ; and, since anybody can do it, it is a thing of no value, because no credit is attached to it. But very few can achieve social fame ; therefore, this is worth striving for.” To have a child is not considered a feat ; it is even held up to scorn, derision or pity : a mark of carelessness on the part of the mother. Is it any wonder, therefore, that a child’s arrival is regarded as a calamity ?

Hence motherhood comes to be regarded as not “ the thing ” : it is no triumph ; no reward of genuine congratulations ; no envies or jealousies follow it. Therefore, she only does what every other woman (and man) does—*i.e.* refuses to be put to any inconvenience without recompense.

Ashamed of Maternity.—So we find that she stays at home whenever she should happen to be big with child ; she is ashamed of it. She thinks she looks unsightly ; she feels that she is guilty of something which causes her friends to either pity her or blame her for carelessness. How different from the woman of the so-called Dark Ages, who was as proud as she could be—and rightly too—of being seen, nay, drawn and painted, in such a condition !

Society Woman is blameless.—But we must not condemn the scrambling society woman who dislikes motherhood. She is a victim of circumstances, forced to scramble by the severity of the conditions due to overcrowding, and the blame for this does not lie at her door. Ignorant, selfish, sentimental legislation which has produced this overcrowding must take all the blame.

Now let us deal with yet another common method of reducing population—the crime of abortion.

CHAPTER XXIV

THE CRIME OF ABORTION

Abortion due to Poverty and Fear of Disgrace.—The horrors of this well-known crime, practised by an increasing number of women in every “civilised” community in the world, are well known. It is an artificial means, employed during pregnancy, of preventing the birth of a living child by the use of drugs and instruments. It is certain, beyond any shadow of doubt, that no woman would resort to abortion if she could possibly avoid it; but the woman of the best classes who feels her responsibility is to-day almost forced into it. Either she *cannot* keep her child, or the disgrace, should it be illegitimate, would be so terrible that she is *compelled* to avail herself of such an evil practice. So great is the disgrace that some women are driven to suicide rather than face it.

Mysteries which require Explanation.—Who knows the sad history of the “young woman of prepossessing appearance” who is continually being discovered in the Thames, in the canal, in a pool or on the seashore? We read of it often, and generally dismiss it with: “Oh, some love affair, I suppose.” Who can say what lies behind the three Thames mysteries referred to in this paragraph from *The News of the World*, 29th December 1912:

“When the body of a well-dressed young woman was recovered from the Thames near Pimlico it was seen that she was wearing a crucifix round her neck and that on her fingers were three rings, one of plain gold. She also wore a gold bracelet, and had only a half-penny in money. She remained unidentified at the inquest, when an open verdict was returned. A doctor stated that she might have fainted before falling in the river or immediately she fell in. . . . The bodies of two other women were recovered from the Thames this week. One victim whose body lies at Lambeth mortuary is described as from twenty to twenty-five, and of fair complexion and hair. Two upper teeth are missing. Her blouse was of black silk. The other body, which lies at Westminster mortuary, is that of a woman from twenty-five to thirty. She was wearing a blue blanket-cloth coat, a blue serge skirt and a fur stole. In her possession were two pairs of gloves and a pawnticket relating to a skirt.”

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Letters like the following, which are frequently read out at coroners' inquests, explain themselves :—

“MY DEAR MOTHER AND FATHER,—I hope you will forgive me. I shall be gone when you read this letter. I can bear it no longer. Love to all.—K.

“I hope God will forgive me, but I could not bring disgrace on my family.”

Desperation.—The consequences of abortion are truly awful. Frequently, a woman is an invalid for the rest of her life—that is, if she is fortunate enough to avoid an early death from blood-poisoning. It is well known that a woman, even though she be quite poor, will pay £20 or more to any doctor (or, more generally, she will pay a smaller sum to some ignorant old woman), who will dare to rescue her from certain social ruin. That she will pay such a sum, and risk her own future health as well, is a sufficient indication of her intense dread of disgrace, or her dread of having to maintain the child ; or both disgrace and expense. I wonder if statistics can tell us how many gallons of liquid medicine or tons of pills are consumed every year in Britain by pregnant women who wish to kill their children before birth.

Women are not to Blame.—It is hard and inhuman to blame the poor woman who is thus compelled by circumstances to risk her very life. What other course is open to a thoroughly good woman when she discovers that she is pregnant and is haunted by the fact that she *cannot* keep her child ? Her resources are already taxed to their utmost, and to have her child and rear it as she would like to rear it is an utter impossibility. She has heard of drugs, she tries as many of them as she can obtain ; they hardly ever prove effective, and so in the end the poor child is born.

Christianity's Cruel Scorn.—If her child be illegitimate—*i.e.* according to man's law, not Nature's—she knows that all “respectable” folks, with their usual charitable and Christlike natures, will condemn her as a sinner. Consequently, she is driven, not only by poverty but by the disastrous consequences of having to face the inhuman scorn of her Christian countrymen, to ruin her whole life. The conditions which cause such disastrous consequences are to blame, not the woman. If she were an irresponsible, drunken woman of the lowest classes she would have her child in the normal way and be in no way a sufferer, either mentally or bodily ; then why should a woman, merely because she is self-respecting and responsible, be made to suffer so much ?

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England's Futile Abortions.—Of course, attempts to procure abortion are frequently (perhaps mostly) futile, and the child is born alive. Can statistics give us the number of such children born alive to form the next generation? *They must be numbered by thousands every year*: born alive in spite of the untiring efforts of their mothers to kill them during the early months of pregnancy. Can such a child be healthy? Could any animal be expected to be healthy if during its earliest and most delicate stages determined attacks were made to undermine its health, nay to kill it?

Abortion and the Law.—Looking at the crime of abortion from the legal point of view, it strikes me as highly unjust that we should punish the doctors who practise it. One might just as well punish the canal for drowning a suicide! They do so *at the request of* their patients; and surely it can be *no one else's concern*. It cannot concern the State, or the doctor, or the woman's husband, if she is married. If it does concern the husband, it certainly concerns the wife *far more*—unless we are to regard women as mere property and not as free citizens. The patient knows she is undertaking great risks, but she is prepared to take them. What right, then, has the law to forbid her to act as she wishes in respect to her own body?

Cant about Abortion.—I am well aware that many folk assert that futile attempts to procure abortion by drugs do not affect the health of the child. Such an assertion is, in my opinion, not capable of support. One might just as well go a step further and assert that attempted abortion vastly improves the health of the child!

It is far more reasonable to suppose that suffering of some sort—even though frequently too obscure to be detected at once—will follow a practice so grossly unnatural. Deafness, weak eyesight, slight or serious defect of brain or nerve may be due to a thousand minute causes of which the medical expert is as yet unconscious. In my opinion many of these complaints in our children are largely (maybe entirely) due to attempted abortion. In any case it cannot be denied that drugs affect more or less seriously the health of the mother—they tend to make, for the time being, a healthy mother less healthy. Can an unhealthy woman bear as healthy children as a healthy woman? In my opinion, certainly not.

State Indifference.—Well do our legislators know that thousands of England's best women begin to practise all forms of abortion as soon as they discover that they are pregnant; yet they are as indifferent to the enormities of this great evil as if no such evil were ever heard of. They imagine that a woman

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violates her nature of her own free will, or perhaps for fun ; and, while the conditions which drive her to it are growing daily worse and worse, they hope to put a stop to it by punishing her for it whenever she is caught !

Does it augur well for future England, when so many of her best mothers are driven by adverse conditions to impair the health (a nation's greatest asset) of her next generation before it is born ?

CHAPTER XXV

CELIBACY AND ITS CONSEQUENCES

Celibacy a Sin.—That celibacy, enforced as it is to-day upon thousands of the country's best men and women, is a sin cannot be denied. If a celibate life is unnatural, unhealthy, productive of discontent, mental misery, physical pain and other more or less serious evils is it not as much a sin as any other which we honestly call sin? If the body demands a certain amount of food, drink, sleep and clothing, is not a man a criminal who robs another of these necessities? Certainly he is, and if the conditions of to-day rob a man of something else which is also necessary to his health, are not these conditions immoral? Certainly they are. Yet celibacy is enforced upon the best and healthiest men and women of the community, simply because they have a deep sense of responsibility and fully realise that under present conditions there is no alternative to celibacy which does not incur serious risks of some sort.

Celibacy enforced.—An increasing number of men of the best classes are unable to marry because their wages do not allow for the keeping in comfort, according to their station in life, of a wife and family. It is safe to say that not one per cent of unmarried men remain single because they prefer bachelorhood. It is well known that the young man of years ago worked hard in order to "marry and live happily ever afterwards": that was his goal, the great event of his life. A man would do the same to-day if he could, for he has not changed; the conditions only which surround him have changed. To-day marriage is, instead of being a blessing, an almost impossible responsibility except to a man of means, or a very young or foolhardy man, or a low type of man who has no sense of responsibility.

Natural Love and Respectable Love.—However, though an ever-increasing number of our best men fight shy of the great responsibility and risks of marriage, the bulk of them seek the society of women and conduct themselves just like married men. This is called illicit love, and is regarded by respectable, clergy-ridden folks as one of the most heinous of sins.

The clergyman is, as we have seen, mainly to blame for this. His teaching in the past has been: "The liberty of sexual

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intercourse is wrong unless sanctified by me. My blessing will convert vice into virtue ; it will convert forbidden fruit into unforbidden fruit ; it will convert lust into divine passion ; it will convert fornication into ‘a holy and honourable estate.’” And the country is not yet free from the influence of this pernicious teaching.

Forbidden Fruit.—What right has a clergyman or any other man to call a healthy human function “forbidden fruit” ? Did God make a small minority of his creatures very rich and millions very unfit and poor, and intend them to be the only tasters of this forbidden fruit ? Did God intend the best and healthiest of his human creatures to be denied this blessing, or to grossly abuse their bodies as they are made to do to-day, in order to avoid the consequences of tasting this forbidden fruit. Why should there be serious consequences ? Why should the healthiest and best of British men and women be the only sufferers from these consequences ? Did an all-wise God create this fruit and then forbid it ? Did He create the fruits of the trees, the flesh of the beasts, the water from the spring and then forbid them to mankind ? No, the God of Nature does not offer a little child a sweetmeat and then thrash him for eating it ; this is how the god of theology acts. If Nature intended mankind not to eat this fruit, she would have so ordained it. So we see that mankind obeys Nature, and goes on eating the fruit, while the clergyman goes on foolishly calling it forbidden fruit. How childish to attempt to thwart Nature thus, to pit the puppet god of theology against the great God of Nature !

“The satisfaction of the sexual appetite in man is part of his natural rights. Man has as much right to a certain agreeable satisfaction of his sexual appetite as he has to satisfy his hunger and thirst, as long as he does no harm to anyone” (FOREL).

However, it is gratifying to know that less and less attention is paid to the clergyman’s empty assertions ; even his matrimonial ceremony is purely ornamental ; it has nowadays no binding power whatever : and this is a step in the direction of true progress.

If the indulgence of passion is a sin or a crime, how many criminals should we see, if one night we could suddenly lift the roofs off the houses of London ?—off the flats, the bachelors’ chambers, the hotels, the huge mansions, the villas, the “rooms,” the tenements, the slum-dwellings, ay, even the vicarages and rectories ? How many criminals should we see, if we could cause the sun to shine suddenly on a dark evening over the quiet,

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country lanes, hedgerows and fields ? We should be convinced for ever that every man, as soon as he could get out of sight of his fellows, turned criminal ; that the country was full of criminals !

Silence of " Respectability. "—So great a sin has the clergyman caused this natural function to become that it must never even be spoken of amongst respectable people. How many mothers ever talk to their daughters about this vitally important function ? How many fathers ever breathe a word about it to their celibate sons, even though they know full well that their sons are normally healthy men and cannot live healthy lives without tasting this forbidden fruit ! Many parents, although they have nearly always had big families themselves, regard their sons as loose-livers, bad men, just because they, not being able to marry and to keep a family, have dared to indulge their God-given passions ! It is notorious that our clergy and our statesmen are far too respectable to ever discuss, even in camera, these vital points : this neglect is serious beyond words. What a canting ogre this god of respectability is !

The Clergyman's Ceremony.—Just picture to yourself the huge emptiness, not to say absurdity, of the church ceremony of matrimony ; imagine a thirty minutes' meaningless show *making immorality moral* ! Imagine again the quaintness of the notion that going to a church, chapel, stable, theatre, barn or pigsty can make it a right and proper thing to eat fruit which is otherwise forbidden ! Why not have a similar ceremony before mating horses, cattle, dogs, fowls and canaries ? For if it is right and necessary in the one case it is certainly so in the other.

Picture to yourself the thoughts of the clergyman (if he ever does think) who is repeating the words : " Marriage was ordained for the procreation of children. . . . That they may both be fruitful in the procreation of children, " at the wedding of a hard-working middle-class man and woman, while he knows full well that these young people, making this solemn vow before God, are intending to murder their children before birth. Picture to yourself his " thoughts " when he repeats in parrot fashion the words " children, to be brought up in the fear and nurture of the Lord . . . that they may see their children virtuously brought up, " while he is marrying a boy and girl of the hooligan class, who are expecting to be parents in five or six months' time, and whose joint income is eight shillings per week. Does he not know that these poor souls have no chance whatever of carrying out this solemn vow ?

Picture to yourself the dishonesty of the clergyman who says:

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“ Be ye well assured that so many as are coupled together other than God’s Word doth allow, are not joined together by God : *neither is their matrimony lawful* ” !—when he knows full well that a *lawful* contract has nothing whatever to do with him or his foolish ceremony.

Celibacy cannot kill Passion.—However, this teaching of the clergyman’s has resulted in making slaves of the best men and women in England, while the rich classes and the worst classes simply snap their fingers at it, scoffing at the idea that the indulgence of passion is a sin.

All that the worst classes have to do is to get married, and there their “ responsibility ” ends. They are then regarded by the clergyman and by themselves as perfectly “ respectable,” and therefore *moral* beings ! How easy to marry when marriage is shorn by the State of its responsibilities !

The clergy-made bogey, Mother Grundy, is a remorseless censor of the love affairs of the best classes, while her existence is practically unknown amongst the worst classes. No wonder that the majority of marriages among these take place because the contracting parties *have to get married* ! (There are no statistics on this point, so I am stating what I know to be true from my own inquiries.) Of course the rich offenders against Mother Grundy merely pay her charges, buy her silence and so no one hears about them.

Man is a God-made passionate animal ; he will and must indulge his God-given passion, whether married or not. If conditions prevent him from being married as a respectable churchman, they can never prevent him from being a human animal. We see it everywhere we go ; every human animal, male or female, at a certain age, gives his or her best thoughts mainly to meeting the opposite sex, for the purpose of finding a mate, with the ultimate object of enjoying his or her right to indulge passion. It is worthy of note, as an instance where legislation has obeyed the dictates of common-sense instead of the dicta of the clergyman, that even the law dare not attempt to punish the normal indulgence of passion as a sin or a crime.

Universal Passion.—Are not the thousands upon thousands of young couples we see in our streets, parks and lanes, at our dances, balls, on our rivers, promenades, piers, etc., all over England seeking each other’s society for this end ? And are these young couples to be regarded as criminals ?

Can we regard newly married young folks as criminals because they look forward to an indulgence of their passion with such eagerness that the period immediately following their

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marriage, when they unchain their passions, is called a honeymoon ? Just think how eagerly such a joyful experience must be looked forward to by young married folks everywhere, to merit such a title as this !

Are the world's poets, who have sung for centuries of nothing else but love, the aiders and abettors of men and women who are almost criminals ? Are they the extollers of a God-given passion which is criminal ?

No ; all young men and women are drawn together by the love instincts which God has given them, hoping eventually to carry out a proper healthful function and to enjoy a rightful liberty.

Legislation cannot kill Passion.—However, just as no legislation can prevent the girls and youths of our irresponsible classes from meeting at nights in our streets, parks and love lanes (is there a village without its "Love lane" ?), so no legislation can prevent the men of the responsible classes from finding mates and indulging their passions. Legislation can protect a girl to a certain extent, by punishing the man who harms her before she has reached a certain age, but even this law is almost no protection against a very rich or a very poor man.

The unmarried man of the best classes possesses the normal passions of a healthy man ; and the vast army of women of his own class, whom he cannot marry and who are therefore single, are passionate creatures too. Is it right to expect them to go to their graves without tasting the joys of passion, just because they cannot marry ? Is it right, when all around us we see the dirty, uncared-for children of the lowest types of men and women (who do not know what it means to restrain their passion), to expect the men and women of the best classes to abstain from the pleasures of passion, just because they happen to be self-respecting and law-abiding ? No, most certainly not. A man who would expect such a thing would be an inhuman fiend. And though plenty of clergy-ridden folks may expect it, they must expect in vain ; for Nature's laws will easily override their foolish expectations.

Sins of Solitude.—What is the alternative of the man who cannot marry ? He must practise self-denial, he must remain chaste ; and, in my experience, the number of really fine men who live their lives entirely or until late in life without indulging their passion in a normal way is far greater than is generally supposed. But this apparent virtue is very rarely a real virtue, it is almost entirely due to fear of the consequences, which, to-day, dog the steps of the responsible and self-respecting man of the middle classes. Or, if he does not

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remain chaste he must practise self-abuse, the evils of which are well known to be serious.

Speaking of this evil practice, Forel says that it

“ . . . has in man a peculiarly depressing effect, for it lacks its object and represents an absolutely abnormal satisfaction. . . . But what specially affects the nervous system is the repeated loss of the will, and the failure of resolutions made many times to overcome the desire.”

Many men and women are probably sent to asylums every year as a result of this practice ; but opinion upon this point is divided.

Illicit Love.—The average man of the middle classes is driven to indulge his passion with a woman who is not his wife. He must find her where he can ; but, since women are so cheap to-day, there is not much difficulty about this. He finds her sometimes in his own social set, but more often amongst the poorer classes, where the girls desire love and cannot get married (and thus cannot obtain love legally and respectably) ; and where they are too poor to refuse the money he offers them.

The man of the middle classes can only indulge his passion by taking great risks of financial or social ruin ; the wealthy man can overcome these risks by merely pulling his purse out ; the very poor man is immune from nearly all risks merely because he is poor. The rich man can buy himself out of almost any trouble he may get into ; the poor man is left to do as he likes, because he is not worth anyone's powder and shot. On the other hand, the average middle-class man, who is invariably one of England's best specimens of manhood, takes risks which may mean complete ruin. This will show that the middle-class man is far more oppressed than the man of other classes.

Celibacy enforced and then Punished.—Take, for an example, one of the large class of young struggling professional men, a thoroughly good citizen, who cannot marry, although he has just the same powerful desires for love as a wealthy man or a wastrel.

Present conditions practically rob him of the liberty to indulge his passion by making his risks too great to face. On all sides he sees huge notice-boards prohibiting sex-indulgence. On these notice-boards he sees :

1. “Expense.” This he cannot afford, and if a child should be born he cannot afford the £200 which a magistrate would make him pay as sixteen years' maintenance.

2. “Blackmail.” If his evil doings should come to the

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knowledge of his friends he may be ruined. Or he may run the risk of being blackmailed for the maintenance of another man's child.

3. "Disease." This he does not naturally care to risk : but if by taking the risk he should contract a disease, it may (besides being very serious in itself) cost him more than he can afford in doctor's fees.

Again, if he indulges his passion with a woman who is not a paid unfortunate he is invariably compelled to use preventive methods, and if these should fail he may be compelled to be a party to procuring abortion.

Finally, he must observe the greatest secrecy about all his doings ; he must enjoy his liberty on the sly, like a burglar sacking a jeweller's shop. Is this not a serious denial of a rightful liberty, which only the rich man and the irresponsible can enjoy to the full ?

Did ever such infamous conditions exist, even in the most savage times ? Did ever laws put a man animal into such close corners, to such intolerable extremities, and then inflict punishment on him because he did no other wrong than to live the life for which God made him ?

Unfortunate Women.—Perhaps the bulk of our good unmarried citizens are forced to go for their sexual pleasures to women of the unfortunate class.

Let us look at the life of one of these women. Each one of these poor women tells nearly the same tale : first, of the utter impossibility of getting married and living a comfortable life as a good wife ; then of the gratification of her passion with the man she loved, or seduction by a man she did not love ; then the awful consequences : poverty dogging her steps all the time, numbing her best self, and for ever driving her to greater irresponsibility and carelessness as to what becomes of her.

What has ruined these poor women is *not* the initial "sin" (think of it, "sin" ! when a lawful and respectable indulgence of their often powerful passion is barred every way they turn), it is the cruelty of the *consequences*, and these consequences are the direct result of iniquitous, sentimental legislation.

State-made Consequences.—The birth of a child in most cases follows this "sin," and hereon hang the terrible consequences. Neither she nor the father of the child can keep it as it ought to be kept ; they have not the money to provide for three, and they cannot get it anyhow. They are thus in a tight corner, from which there is no legal escape. The net result is that, unless some kind friends should take the babe from their care

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(which is very rarely the case), it is either: (1) neglected and starved to death, or killed by "accident"; (2) reared in the lowest and worst possible surroundings; (3) given, with some money, to a baby-farmer, to die of starvation, or possibly murder; (4) abandoned.

The Streets at last.—With her fair name gone, deserted perhaps by the father of her child, shunned by respectable folks, untrained to earn even such miserable wages as an average well-educated girl can earn, she has almost no alternative but the streets. Thus do modern conditions turn a potentially good woman into a despised and rejected "unfortunate," a "fallen sister." She soon finds herself penniless, starving and utterly unable to get a living wage by any of the means which we call respectable. The grave yawns at her; her nature cannot tolerate it; knowing that there is a demand for her body, she is forced to hire it out at the best price she can get. There is no greater error than the notion that these poor women "keep the flagstones down" for the enjoyment of it: they are literally driven to it, starvation being the only alternative.

Fortunates and Unfortunates.—Yet how cruelly these women are spoken of by their more "fortunate," but not always more virtuous, sisters! How rarely do they consider the thinness of the partition which lies between themselves and these unfortunates! How many of them ever say to themselves: "I am fortunate merely because I am not poor and desperate." How many married fortunates say to themselves: "I am being kept by a man whose first demand of me is that I shall surrender my body to his lust." How many ever say: "My marriage contract is in no important respect different from the contract of my fallen sister; mine is lifelong, and I was married in a church; hers is *not* lifelong, and she ignores the services of the Church." These insignificant differences between herself and the unfortunate she regards as a yawning chasm! What a quaint conceit! With truth does Forel exclaim: "Their heads are full of a jumble of hypocrisy, mysticism, prejudice, pecuniary interests, veneration for old traditional customs . . . a jumble which absolutely confuses all idea of a healthy sexual morality."

Married Unfortunates.—Many unfortunates are married women whose lives have also been wrecked by the cruel conditions of to-day. In almost all cases poverty is the ultimate cause of "unfortunateness."

Take the common case of a woman whose married life has most probably been upset by the intrigues of a man (other than her husband) who was not able to keep a wife and home of his own.

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She and her husband have been compelled to use preventives, and this unnatural, *dissatisfying* abuse of marital bliss, coupled perhaps with childlessness, has made her more susceptible to the advances of other men. This susceptibility has been her ruin. Our divorce courts prove that a childless marriage is one of the main causes of a co-respondent coming between a man and his wife.

Let me here add that many men, comparatively poor but who otherwise would be splendid citizens, prefer to make love to married women who have good husbands and homes, because, if their intrigues are not discovered by the husband, they are legally free from any consequences that may follow the indulgence of passion. I know of several such men who have become rascally home wreckers owing to the pressure of modern conditions.

The End of the Unfortunate.—No matter what has been the previous life of the unfortunate, it is, I should say, in 95 per cent. of the cases, through poverty that she has become an unfortunate.

In some cases the home life of the girl has been so severely conventional and against her nature that she has broken loose from her imprisonment. As a rule, such a girl eventually becomes an "unfortunate." Once on the streets, poverty compels her to remain there until her youth is gone. Then comes the end.

The conditions of to-day are to blame entirely for giving her practically *no chances at all of living the life of a good woman*.

From Virtue via Poverty to Vice.—I must give here a case which I came across in the course of my frequent inquiries. A man whom I knew, through a friend, to be an honest hard-working man had got a poor girl of eighteen "into trouble." He did what most decent men would do, he married her to "save her good name." By using drugs she avoided, so she said, having her child born alive. At this time her husband's employer died, his business was disposed of and her husband was out of employment for nearly a year, though he searched everywhere for work. Poverty had long been on intimate terms with them, and through it all they remained fond and true to each other. With just a bed, a table and a few crocks left, they were at their wits' end. Talking over their terrible straits, the girl suddenly suggested that she could get enough money for both of them, and would willingly undertake the loathsome task rather than see his broken-hearted misery and endure the impossible position any longer. He was horrified at the idea, but on his returning one day after a futile search for work she informed him that

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she had that day earned a sovereign. . . . In an incredibly short time they were both used to the one-time impossible thought—and now she is an unfortunate ; while he knows it, is forced to permit it, and live on her earnings.

Now, I ask of my readers what other solution is there to the terrible dilemma these two poor devils found themselves in. Two starving folk, getting nearer the prison gates or death's door every day, every hour—when suddenly one says : “ I have a means, a last resort, of keeping life going, of paying the rent, of our living together. . . . I must and will use this last means.”

The main point about this case and the thing which appalled me, was the extreme rapidity with which poverty drove this woman and man from being a quite respectable and loving couple to the status of an unfortunate and a man living on her immoral wages !

Prostitution must increase.—While present conditions prevail it will become increasingly more difficult for men to marry, therefore prostitution must increase. Every man unmarried means a woman unmarried. This, besides being an iniquitous state of things for a virtuous woman, encourages all forms of illicit love which militate against marriage and good citizenship.

White slavery will, in my opinion, never abate itself, for these reasons :

1. The conditions which produced it are growing more intense, and can only intensify the evil.

2. The influential and wealthy men, men in high places, who are mainly responsible for the evil will, in the near future, so arrange things that *the police will cease to prosecute* these poor unfortunate girls, or the houses of ill-fame to which they resort. When this is done white slavery will go on more fiercely than ever, and the public will soon grow accustomed to the idea.

Illegitimacy.—Illegitimacy is tremendously on the increase ; what else can be expected when honourable marriage is becoming daily more impossible ? Look at the illegitimacy in our quiet country villages ! But what it must be in the towns, it is impossible to say. Statistics, which actually show a decrease in illegitimacy, can only partially inform us, because many married men are keeping illegitimate children in ignorance of the fact that they are keeping other men's children, though often having their suspicions. A case is known of one unmarried woman, who has three children by three different fathers, but which are registered, in spite of the law, as the children of one father ; another who has three by two different fathers, also registered under one name ; and I have heard of others.

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Statistics cannot give us the truth about illegitimacy, for, whenever there is a chance of registering an illegitimate child as legitimate, the mother, for her own sake, always avails herself of it. If married, she of course asserts that her husband is the father of her child. If a single woman has been with a number of men she cannot herself be sure of the paternity of her child ; in such cases she generally lays the responsibility on the man who has the most money. A single woman often says that she is married, and if her name is Miss Jones she calls herself Mrs Jones or Mrs Brown, and cites an imaginary Mr John Jones or Mr William Brown as her husband and the father of the child. In any case, the registrar of births *must*, if he wishes to register the father's name, take the word of the mother as to the father of her child. What else can he do, seeing that proof of her veracity is practically unobtainable ? Thus do we rely largely on the mere statements of distressed women for our statistics on this point.

White Slavery.—White slavery is notoriously on the increase, the increasing demand being due partly to increasing celibacy and partly to the dissatisfaction resulting upon the use of preventives. It is notorious that great numbers of little girls of thirteen and fourteen are every day joining the ranks of these unfortunates.

Teams of young girls from our big shops, offices and warehouses, whose parents are too poor to keep them, too worried with poverty to care what becomes of them, are absolutely at the mercy of any trafficker or wealthy sensualist ; and the natural consequence is that they are ruined wholesale, only to become unfortunates and outcasts of society at any age from fifteen to twenty.

The "Remedy."—As usual, when any evil becomes pronounced, an army of busybodies, Members of Parliament, lofty parsons and society women begin to talk about it, to wax righteously indignant over it. They do not worry about the *cause* of the evil ; they merely form a patching-up society with a long high-sounding name, and by so doing they hope to do away with a great national canker.

They are now rescuing women *who have already fallen*, and punishing men who live on the immoral wages of women ; but no attempt is made to punish the men who pay these wages !

I wonder how many women who are actively interested in the suppression of white slavery have husbands, brothers, sons or nephews who are directly responsible for converting virtuous girls into white slaves ! Statistics would be interesting. "The

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worst offenders are peers of the realm, army officers and clergymen," says Mr A. Neil Lyons. No such goody-goody society can ever do more than mitigate the evils of this curse of civilisation : it can no more wipe it out than the Red Cross Society can wipe out warfare.

Disease.—The diseases which are spread abroad by the increasing promiscuous sexual intercourse are well known. To the shame of England be it said that, in spite of the well-known dangers of these diseases, absolutely no steps are taken by the State to get rid of them.

Most of the civilised nations make some effort, feeble though it may be, to wipe out these diseases by a strict supervision of the class of women called unfortunate. But these vital things are not talked about in our Parliament, because they do not help the politician on his self-seeking career : then, of course, they are not deemed "respectable" and must not be talked about. Hence so many men and women go about diseased, and no one knows of it except the doctor, who of course maintains professional silence.

Theology and Sexual Disease.—Just consider the foolishness (while scrupulous and expensive methods are employed to prevent the spread of such infectious diseases as measles, small-pox, scarlet fever and typhoid) of allowing sexual diseases, which are every bit as dangerous, to be completely ignored by our legislature, just *because they are sexual* and therefore, according to clergy-ridden folk, not to be talked about ! A sufferer from some non-sexual disease is pitied ; everyone says : "Poor man !" he is made much fuss of ; while a sufferer from sexual disease is blamed for his wickedness, and everyone says : "Serve him right" : his affliction is regarded as a well-deserved, heaven-sent punishment for sin ! The responsibility for this savage notion of divine vengeance must rest entirely on the shoulders of the clergy. Surely if a sexual disease is to be regarded as a punishment for acting upon a natural impulse, it must follow that typhoid and cholera are punishments for quenching one's thirst—also a natural impulse.

Disease and Disaster.—How many men and women are thus suffering in silence the statistician cannot tell us ; but it is certain that children are fast coming into the world tainted with the disease in one or other of its forms. How many married men, sick to death of the almost pleasureless use of preventives, contract disease in their attempt to indulge their passion in the natural way ? Far more, I fear, than statistics will ever tell us. Nor can statistics tell us of the cruel after-effects—the suffering wife and the probably ruined home.

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These are shadows of life which only the boldest artists and writers dare attempt to portray.

Blackmail.—Blackmail is notoriously on the increase. In nearly every case poverty is the cause of blackmail ; whenever a poverty-stricken person knows of the wrong-doings of another person who has money—whose misdeeds, if known to the law or Mrs Grundy, would entail severe punishment or social ostracism—he may become a blackmailer. He, metaphorically speaking, taps the wrong-doer on the shoulder and says quietly : “Do you know that if I inform the police or your friends of your wrong-doings you will be utterly ruined ? Well, I intend to ruin you unless you pay me to keep my mouth shut.”

One well-known criminal lawyer tells me that the extent to which blackmail is practised is incredible. Not one per cent. of such cases ever come before the public. He also tells me that the ingenuity shown by men and women who are in dire straits, and the lengths to which they will go to extort money by blackmail, is such as an everage man of the world would hardly credit. There is no need to go into details of blackmail ; but one of the common forms is that practised by women of demanding money from men whom they accuse of “getting them into trouble.” A lawyer told me of a case where a woman demanded and received maintenance for a child from five different men, and, years after, it was discovered that she had never had a child at all ! In other cases a woman will blackmail any man who has money, even though she knows quite well that he is not the father of her child ; in such cases the real father is generally penniless and not worth proceeding against.

Useless Remedies.—Now let me call attention to the most important point about these evils. They will never be cured until they are rooted out. At present we merely patch up these evils as they appear, we partially cut them down or attempt to do so, while we either leave the roots untouched, or, more generally, tend them very carefully ! We create conditions which drive men and women to crime and then we make a prison to punish them ; we make a white slave and then form a society to save her from ruin ; we make a man an unwilling bachelor and then call him a beast because he indulges his passion ; we turn splendid women into suffragettes and then punish them when they rebel against our cruelty. We spend millions of pounds every year in making unhealthy children and then make the taxpayers pay their doctors' bills ; we make wastrels and then compel the taxpayer to build workhouses ; we make waifs and strays and then form societies to rescue

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them ; we make cruel parents and then create the N.S.P.C.C. to prevent and punish cruelty to children ; we make idiots and then build asylums to protect ourselves from them ; we foster poverty, spread it broadcast and then make Charity Organisations, old age pensions, etc., to do away with it ! We make war-like conditions everywhere and then bleed ourselves to maintain big fleets and armies in order to maintain peace ! We fight a battle and then send doctors to cure the wounded, and so on.

In fact, we waste millions of pounds every year in producing a host of serious evils and then spend a like amount in trying to do away with these evils.

One Remedy for many Evils.—Why not go direct to the fountain-head of all these evils ? If we do, we shall find that they are all due to poverty.

Poverty is the result of the fierceness of the struggle due to overcrowding (see Fig. 10, p. 203). There are too many people in England to live in comfort ; we are *vastly* overcrowded ; we are all slaves, either to an unbreakable convention ; to fear of the law or to some taskmaster ; we are mostly poor, while countless thousands are living absolutely on the starvation line. To kill poverty, the nation's numbers must be reduced somehow. If our statesmen do not do it for us, then Nature will assert herself and the whole country will be in the throes of a revolution, swimming in human blood, and half the nation will die of starvation. Or, if warfare comes first, the same thing will happen : men, women and children will die in thousands like flies.

CHAPTER XXVI

WHO IS TO BLAME ?

THOUGH our country is in a truly deplorable condition, as we have seen, the blame cannot be laid on the individual members of the community. I cannot blame a hungry sheep for breaking down a fence in order to get out of a field where there is no grass. I cannot blame a tramp for sleeping under a hedge when he has no other place to lay his head ; I cannot blame the girl who has an illegitimate child because she cannot find a man who can marry her and make her child legitimate. I must blame the conditions which are the cause of these evils. Neither can I blame a private soldier for losing an important military campaign ; nor a passenger for the running aground of a liner ; nor a typist for the bankruptcy of a big business firm.

A Pilot's Duty.—In all these cases blame must rest on those who are placed at the head of affairs : they are there for the express purpose of looking to the welfare of the whole concern, and if that welfare is neglected, and catastrophe is the result, they alone must take the blame.

Men in such responsible positions should be different from and above the rest of the community, they should be experts, with special knowledge of the ways and means of obtaining the welfare of the country as a whole ; this done, almost anyone can look after details.

Why should a passenger worry himself about the correct course of a liner ; or a common soldier about the strategy of war ; or the common citizen about the welfare of the whole country ? They don't worry themselves unless there are very evident signs of mismanagement ; they just leave these important things in the hands of those who have been appointed to look after them. But, when things are very seriously wrong, then, for their own sakes, they begin to interest themselves in things which they would never worry about if carried out properly by the proper persons.

Ignorant Pilots.—If our statesmen would forget useless precedent, if they would wipe their mental slates clean of all preconceptions, if they would make a careful and independent study of how to control the national ship, they might discover

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a means of avoiding the perpetual mutinies, the everlasting collisions with rocky coasts and daily breakdowns which are always disturbing the peace of the passengers and crew. We know that no captain is perfect, no ship is perfect, no sea is always smooth ; but an ordinary bus driver could certainly keep a liner to her course with as much success as the men now at the British nation's helm. The present-day legislator is not to be blamed entirely, for blame rests largely on the shoulders of his predecessors. Nevertheless, he is the national pilot for the time being, and as such should steer his ship in a correct course, and not merely the course which has always been taken. He is the man to pursue an initiative course for the national welfare, putting aside all thoughts of self, gain, etc.

Pilot must take the Blame.—Britain is now in very different waters from where she was years ago, yet our statesman-pilot still goes to his chart-room looking for precedent ! He does not realise that his ship is in waters absolutely new, and which are therefore uncharted ! If he cannot steer her without falling back on precedent, why does he not boldly take his own bearings, his own soundings, his own surroundings, and regulate his actions accordingly ? If he cannot do these things, then someone else should be allowed to superintend operations.

The Coming Mutiny.—Therefore I blame the legislator, the politician, the statesman, the State, the Government (call it what you will) for 95 per cent. of the appalling evils which we see everywhere around us. The present conditions of poverty, slavery, hustling and general chaos can be altered by no one but him ; and the sooner he recognises the enormity of his crimes of self-seeking and turns his attentions to the misery of the passengers on his ship, the better for all concerned. But I fear that before he does see it, the long period of acute discontent which his negligence has brought about will burst into bloody mutiny.

Individuals cannot be blamed.—Therefore, don't blame the British shipowner who employs Lascars and Chinamen instead of Englishmen, blame the conditions which force him to do so.

Don't blame the head of a big firm for employing German instead of English clerks, or girl typists instead of men ; blame the conditions.

Don't blame the manufacturer who has to adulterate his goods ; blame the conditions which prevent his customers from being able to buy the genuine article.

Don't blame the rich man for defending his belongings ; blame the conditions which compel other men to attack his rights.

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Don't blame the employers for forming trusts and combines, or the oppressed workers who form trade unions to fight for their rights ; blame the conditions.

Don't blame the socialist who says : " I am starving, I must and will have some of the rich man's wealth " ; blame the conditions which compel him to starve, and, knowing there is no wealth which is not already possessed, to turn robber.

Don't blame the underpaid labouring man who by striking does such wholesale damage to the welfare of the country ; blame the conditions which compel him.

Don't blame the sweated clerk who turns embezzler ; blame the conditions which drive him to it.

Don't blame the State-sweated postman, with five children, for stealing money out of letters ; blame the conditions.

Don't blame the artist for painting portraits of vain men and women instead of more interesting " subject " pictures, or the author for writing an indecent love story, or the " legitimate " actor for going on to the music halls ; blame the conditions which force them to do these things.

Don't blame the bachelor who is too poor to marry and keep a family ; blame the conditions which make matrimony impossible.

Don't blame the middle-class woman for refusing to have children ; blame the conditions which compel her, against her nature, to remain childless.

Don't blame the suffragette for her militant methods ; blame the conditions which have so cruelly robbed women of their right to become wives and mothers.

Don't blame the poor shop-girl who sends her child to a baby farmer ; blame the conditions which make it impossible for her to keep the child herself.

Don't blame the poor " unfortunate " ; blame the conditions which have brought her to hiring out her body as a means of keeping herself.

Don't blame the poor devil who sleeps on the Embankment ; blame the conditions which force him to do so.

Don't blame the poor devil who becomes a hooligan, a menace to all society ; blame the fostering conditions which have produced him.

Don't blame the servant girl for her insolence or the working man for fighting shy of work ; blame the conditions which have brought these things about.

CHAPTER XXVII

SOCIALISM

I THINK that, after reviewing the foregoing pages, the reader cannot but be struck by the fact that England is "in a very bad way"; so bad, in fact, that it is impossible to conceive a state of things, other than open and bloody revolution, much more serious. Incidentally, it is not too much to say that the other big white nations are all in much the same fix, from which there seems to be no escape other than through great bloodshed.

We have seen that the State is doing nothing to remedy the evils for which she is entirely to blame. We have seen that she is still carrying on the same old principles of legislation which have given rise to and have intensified every evil of modern times. We know that our lawmakers are busy fighting for wealth, power and social position for themselves, while they remain utterly indifferent to the most vital things which concern the welfare of the millions of inhabitants of Great Britain.

Socialism, the Survival of the Unfit.—But there are the socialists, who are endeavouring to put things right, by prejudiced arguments, to be followed, in the near future, by physical force, and anarchy. I speak of socialism here as it is generally understood, which considers the welfare of one part only of the community, and that its obviously poverty-stricken part. Socialism, properly so-called, is the science of the best ways and means of procuring happiness for every man, woman and child, irrespective of numbers.

Let us rapidly survey the salient features of what is commonly called Socialism, and we shall see that it is an impracticable doctrine of dull vision, of ignorance of human nature, of prejudice, class hatred, confiscation and eventually bloodshed.

The socialist's analysis of the social conditions in England—*so far as he does analyse them*—is accurate in the extreme, and he is doing untold good by calling general attention to these awful conditions. His chief error is that he attributes all the glaring evils of the present day to private ownership instead of to overcrowding. If he would only see that this is a very great error, and start to reduce the pressure due to

overcrowding, he could safely leave it to human nature to do the rest to rectify the evils of which he complains.

Battle with no Victims.—The socialist acknowledges that the struggle for existence—the Battle of Life—is very keen, yet he points to the failures and says: “There ought to be *no* failures, no sufferers, no wounded, no conquered. In the fight for wealth there ought to be no poor!” Is this a possible ideal? Can there be a battle without victors and victims? Then when the battle is won by some of the community and lost by others, the socialist, being on the losing side of course, turns round to his mates and says: “Look here, those fellows who have won are in the minority, now let us rob them; we have lost the battle of life, so now we will show them what numerical strength can do. We will plunder them, we will tax them; they will pay, because they dare not, cannot, fight our great numbers!” So to-day he is taxing the men who are on the winning side of the battle of life, but he forgets that these men are in reality paying the taxes with money sweated out of the men who are on the losing side (see Fig. 2, p. 129).

Backbone of Socialist's Complaint.—The socialist's main complaint is that another man has more wealth than the socialist thinks he ought to have, while he himself has none; that one man is clever or lucky while he is neither; that one man is an acorn which falls on good ground, while he is an acorn which has fallen on stony ground; and he goes through long “arguments” and speeches, suggesting laws and getting laws passed, in order to take away wealth from the man who has it and give it to the man who has none.

Some few of them even go further than this, carrying the idea to its logical conclusion, and urge the idiotic policy of dividing up the total wealth of England into equal quantities for every man in the country, thus making a semi-lunatic lord, a scientific genius, a clever business man, a drunken bricklayer and a hooligan all possessors of equal wealth. Imagine an equal amount of wealth in every man's pocket at this minute; is it not certain that by the end of next month there would be millionaires and paupers again? No man, not even the Social Idealist, can go against the God-made law that the race is to the strong, that the fit must survive, that the man who cannot swim must drown.

The Socialist and Property which is not his own.—The right to possess land is one of his pet stumbling-blocks. He insists on his own rights with regard to property, whilst those same rights he denies to another man. This fact alone is sufficient to condemn the socialist once and for all, for it shows that he has a

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total disregard for the facts that every man must have property of some sort or other, and that the desire to possess is an essential part of every man's nature. He has not the slightest respect for property (when it is not his own), whether acquired in the past by a man's ancestors or acquired by a man's own exertions. "No man ought to possess land," says he, "except myself; all land which belongs to anyone else ought to be State property!"

His own Property.—But if he has a sovereign or a field of his own he always asserts his right to it—to do as he likes with it, and dispose of it to the best advantage to himself.

Let us suppose that he is a village chandler and has a big stock of candles, and no one wants these candles because gas has lately been laid throughout the village; he is then the possessor, for the time being, of so much rubbish. But if the gas works should suddenly fail in their supply, and there is a rush to his shop for candles, is he not entitled to charge just whatever sum he thinks he can get? Certainly he is. Who shall fix the price? How much is a candle worth? Is it not obvious that its only value is what it can be sold for? Were not dead rats, which are usually burned, buried or thrown on a rubbish heap, sold for twenty francs each during the siege of Paris?

How much is Land worth?—Is it not obvious that without the observance of such a simple law as this nothing would have any value and that therefore not even the simplest business transactions could take place at all? Is it not common knowledge that unwanted candles, unwanted land, unwanted things of any kind are valueless until there is a demand for them, and that as the demand increases so also does their value increase. And the value of land is great to-day because the demand, due entirely to the great increase in population, is great. And who can blame the landowner for acting as every business man (*and socialist too*) would act, does act, and has a perfect right to act, when he is the possessor of a commodity for which there is an increasing demand? If a common-sense, peaceable method of keeping the population within sensible bounds could be found, there would be no socialists: the demand for land would be greatly reduced and the landowner would be, as in times past, the possessor of so much land of perhaps little or no value.

The "Grasping" Landowners.—The landowner does not seize a landless man by the neck and say: "You come and buy a piece of my land and pay me double its value." Yet this is how the average socialist always speaks of landowners. The obvi-

ous truth is that the landless man is the aggressor, he is really the superfluous man on land already possessed, well cared for and happily occupied; and it is sheer necessity which drives him to approach the landowner for some of his land. And, because he objects to the terms which the landowner has every right to make, he turns round and says to the landowner and to the world at large: "Land ought not to be individual property but national property"! This is just as if I went into a shop and said: "I want a hat, please." "Yes, sir; will this one suit you?" "Yes, nicely; how much is it?" "Forty-five shillings, sir." "What, forty-five shillings! I cannot pay, I refuse to pay; hats ought to be national property, not individual property." In this case also is it not obvious that I should be the aggressor?

Socialism means Slavery.—It would not be reasonable to expect the men who are the possessors of life's necessities to maintain (even if it were possible) the constantly increasing numbers of propertyless men who are now overrunning England. The socialist, however, does expect them to do this; and since they do not do so of their own free will he has no alternative but to *help himself*. This is the reverse of true socialism, and can only end in disaster. We have ample proof of this: the increase in poverty, due to his persistent taxation of a comparatively few men, for the benefit of an ever-increasing horde of starvelings, is appalling beyond words. He has had to pass countless laws and by-laws to check the evils due to widespread poverty and has produced a far worse state of slavery than existed in the time of the feudal lords. Yet he prides himself on his efforts to obtain greater liberty for himself and his fellow-countrymen! The poorest classes, whose welfare he professes to have at heart, are becoming more enslaved every day; instead of being, as in years gone by, merely poor, they are now not only poor but fettered by laws and regulations which deprive them of their liberty in a hundred ways. State inspectors are everywhere, annoying them at all times, threatening them with punishment if they do not obey certain foolish, tyrannous laws. So great is the annoyance that there is certain, before long, to be a rebellion of the poorest classes against it. Thus does the socialist enslave not only himself, but every man, woman and child in the community. In short, socialism and slavery are synonymous terms.

Impracticable Socialism.—When I tell a socialist that his attempts to put his theory into practice are responsible for more than half the misery in England to-day he tells me that socialism has not yet come into power; that our professedly

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socialistic legislators are not socialists ! He seems to forget that every theory which it is intended to put into practice *must have a practical beginning at some time or other*, and that the wildness, the unnaturalness of his theory is shown by the fact that socialistic legislation has failed, in every one of its initial attempts, to produce anything but poverty, misery, discontent, strikes and bloodshed. If this is so—and we shall see later on that human nature defeats socialism at every turn—how can a theory *which fails* (when put into practice) *to get even a start*, ever hope to come into power altogether ?

It cannot be done. A locomotive made according to natural law, and therefore practicable, will start at once and continue to keep going ; but a locomotive which is only half thought out, which is only a wild theory, will never even make a start. Nature will defeat it ; and so Nature defeats socialism.

Human Nature and Socialism.—Look how human nature compels all parliamentary representatives of socialism to turn traitors. It is notorious that every socialist sent up to Parliament at once joins the forces of capital—all the while pretending to have the interests of socialism at heart. A socialist in comfort is a socialist no longer, except by profession. Give him a big salary and place him amongst members of Parliament, and he will at once become an individualist as far as his actions are concerned, though he may still remain a socialist in speech and in theory. When riches come in at the door, socialism goes out at the window.

This signal failure should convince the most rabid socialist that his creed will never be more than nominally represented in the legislature of this or any other country. In our Parliament to-day, which is so professedly socialistic, it is practically impossible to get passed “any Bill containing a single provision, however small, that conflicts with any privilege enjoyed by owners of any form of property” (F. W. JOWETT, M.P.).

If this is so, when and by what means is socialism to have the chance of showing what it can do ?

Socialism as a Proof of Selfishness.—Every socialistic movement has individual selfishness for its main driving power. The socialist M.P. does not endeavour to pass a socialistic Act in order to benefit his fellow-men or the cause of socialism. On the contrary, he does it for the purpose of getting himself into a position where he can become powerful, rich, and popular with the masses. The same applies exactly to the socialist of the working classes, who joins a trade union to protect *himself and himself only* : what does he care how his fellow-unionists or

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non-unionists fare ? These are typical examples of socialists and socialism.

Is it not obvious that self—the individual—instead of being kept in check for the benefit of socialism, is, in reality, its prime moving power ; and that it is only the great *selfishness* on the part of the “ socialist ” individuals which makes “ socialism ” thinkable ? Without self to urge the socialist, there could be no socialism. Selfishness which has so far been the main cause of human progress is being intensified by modern conditions, and is consequently becoming more evident every day ; and socialism might justly be regarded as one of the strongest evidences of widespread selfishness that can be found ! Socialism proves that individualism always gets the upper hand and must triumph in the end.

Altruism impossible during Over-Population.—It is certain that ten shipwrecked men, on an island which will support only ten men in comfort, would never be socialists (as the word is generally used) ; if ten other men arrived, the first ten would combine to oust them. If a hundred men arrived, bloodshed would follow for certain. This is proved by the fact that those who are in a crowded boat leaving a wreck, instinctively combine to keep out others who would overcrowd and probably drown them all.

Every ship's boat, every country, every continent, every world has a limit to the number of folks it can contain, and bad feeling with its resulting horrors, must increase as the pressure of over-population gets greater. Pressure when it is felt acutely over a whole country produces socialism, and, later on, when the pressure is so great as to be unbearable, it will produce anarchy and revolution.

Socialist's Hatred of his Ideal Citizen.—The socialist is continually complaining against and threatening the rich man, the man who, so he says, has more than he wants.

Just as if any man could possibly have more than he wanted of anything without suffering in some way ! And the rich man, like all other men, certainly does his best to avoid suffering. The richest of men can only eat a certain number of meals per day, drink a certain quantity of champagne, sleep in one bed at a time, wear one suit of clothes at a time or shoot with one gun at a time.

Does it not follow, then, that his wealth over and above what he can actually use himself *must be spent on someone else* ? Certainly it does ; for if he merely hoarded his wealth he would never be called a rich man, but rather a miser ; and misers are very, very rare. A big house, large gardens, game preserves,

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yachts, motors cannot be bought and kept up without large expenditure, and the more freely money is spent the better it is for all around—*i.e.* the masses of the country. Therefore, instead of grumbling over and wishing to crush the rich man, the socialist should see that the rich men are an absolute essential to the welfare of a nation ; in fact, the more there are of them the less room there is for poverty. Yet the socialist, though he cannot deny that a nation of rich men who spend money is a far better ideal than a nation of discontented paupers, is the first to attempt to drive out the rich man, thus defeating the realisation of his own ideal.

Snapping his Fingers at Nature.—If he would only realise that the land area of England is limited, and that only a limited number of human beings can happily occupy it, then he would see the folly of trying to oust a few wealthy, contented citizens who have already attained his ideal, by substituting innumerable citizens who are poverty-stricken and who can never hope to be even decently provided for. If he would only realise that everything in England is already possessed by someone, he would see the futility of attempting to dispossess the present owners of their property and handing it over to thousands of men, who, by sharing it, must always remain paupers. But to-day he goes further than this by attempting to make a few millions happy, by sharing the wealth of a comparatively few rich men. Most likely he would never see the folly of his creed until something like 10,000,000,000,000 men and women suddenly arrived in the country ! Then he would probably exclaim : “ I think there are too many now to live in comfort, in fact I begin to feel sure of it. I must throw up my creed and find another solution to the difficulty ! ”

And this new creed would have to be one which urged the reduction of the population, by some means or other, until it bore a peaceful and comfortable proportion to the land area and food supplies.

Working Men's Pens instead of Stately Homes.—If the rich man's well-kept game preserves, private parks, lawns, etc., are turned into working men's dwellings or allotments, will this better the conditions of the people ? Not the slightest ! It will be merely replacing a few “ stately homes ” by rows of cheap, ugly, poverty-stricken labourers' dwellings. It will be merely ousting the rich contented families and replacing them by hosts of poor men who are still discontented, men who do not do a fraction as much to improve the condition of the land as the modern landowner does. It will merely be driving game out of the country, and replacing gamekeepers and their

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cottages by hosts of poverty-stricken labourers and their hovels.

How Socialism increases Poverty.—When the rich man is driven out, and his game preserves are all converted into slums, our socialistic legislators must turn to our parks, golf links and later on our fields and woods, to erect more rows of hovels for the working man. Already the number of middle-class houses which are empty is quite considerable. In London, in all our provincial towns, whole streets are turned into “divided houses,” flats, floors, boarding houses or lodging houses. This state of things must grow worse, so long as present conditions last, until the finest houses in England are likewise deserted. When will this foolish, disastrous socialism, which considers only the welfare of the labouring classes, come to an end? Is England to be eventually peopled entirely by discontented labourers and covered entirely by slums? For this is what we are coming to. When will the socialist realise that thousands of discontented labourers, prepared on the slightest pretext to derange the affairs of the whole nation by a strike, are not such good citizens as a limited number of contented, law-abiding, rich men, and that they are far worse citizens than the hard-working, orderly man of the middle classes? When will he realise that brain workers are of as much value to a community as manual labourers, and that every unnatural oppression of the employing and consuming classes must decrease the amount of work to be done by an increasing number of labourers?

Socialism must end in Useless Bloodshed.—Surely it is a statesman’s duty, whether he be a professed socialist or not, to endeavour to have a land comfortably full of contented, happy, wealthy individuals (and the wealthier the better) instead of a land vastly overcrowded with men and women who must remain paupers all their lives? Then is it not the height of absurdity to rob, molest and drive out those who have already attained the socialist’s highest ideal? Only a limited number of individuals can live in comfort, in a country of limited area, then why not recognise this at once and limit the numbers of the new arrivals? Forget the antiquated military notion that we must produce soldiers and sailors. Remember that war is unnecessary and ruinous. Remember that a small nation living in comfort, even affluence, is to be preferred before an overcrowded nation living in pinched conditions, misery and starvation, just because it is the savage fashion to keep up useless and expensive fighting forces.

Future Ideal Socialistic State.—The socialist is very fond of talking about a wonderful future which his doctrine is to bring

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about, a kind of millennium. Yet, while pointing to heaven as his ultimate goal he is making for hell as quickly as he can ; his plan for saving a nation is quickly and surely smashing it up.

Socialists are all to live in communities, such a wonderful race of supermen, if not wingless angels ; there are to be no criminals, no idiots, no hungry men, no ill-clad or dirty folks at all ; no fences between their gardens, no closed doors in their houses, no locks on their doors, no safes will ever be made or used, no policeman will ever be wanted ; no man can steal anything, for all the property will be public ; everything will belong to the State. How willingly some of England's thirsty men would become dwellers in a socialist town where whisky was anybody's and nobody's !

No Private Property.—Even a wife will belong to the State and not to the man whom she loves or the man who loves her ; men will not fight or rival each other, as they do now, as to who shall have the prettiest girl in the village. They will peacefully cast lots for her, and she, poor thing, though called a free woman, must put up with the man who either draws her name out of the hat, or is selected for her by some State official. She dare not marry any man, no matter how much she may love him, because, being State property, she may be wanted by another man at any minute ! Even her "bottom drawer" will belong to the State : any other woman can come and help herself to any article she may happen to fancy. If a man possesses a hat which happens to be a size too large for any other man in the village, he will be called unpatriotic because no one else can ever use it. There will be no examinations, no games of skill, no competitions, no record makers and breakers whatever, because the clever man will be too altruistic to wish to exhibit any superiority over his fellow-men. If a man is caught shaving himself in order to impress on his best girl that he is a smarter fellow than some other man she is fond of, he will be punished for trying to assert himself at the expense of the other fellow. All pretty girls will be either put in prison or disfigured by their jealous rivals, so that prettiness shall not triumph over ugliness. In short, all natural qualities which will enable one individual to score over another will be contrary to the socialistic ideal. All must look alike, dress alike, think alike, feel alike and act alike.

Children as State Property.—As for children, they will all belong to the State and there will be no such thing as family life. God has given mothers a very highly developed instinct for looking after the welfare of their children, but the socialist State is going to defy und upset this wise arrangement of Nature and take the

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children into its own care. In other words, the State—that is, some paid official—is going to love and cherish a child better than its own mother can ! The women who love their children most will then be the greatest sufferers from State oppression. How long would Nature tolerate such a condition of things ?

Materials of the Future Socialistic State.—The State will, as socialists do to-day, encourage its worst, laziest, most drunken and unfit men and women to bring all the children into the world, while the best men and women will be stifled by taxation to maintain them. The virtue of feeling one's responsibility to one's fellow, the virtue that is an *absolute essential* to the welfare of a community, is becoming more obsolete every day. Out of this happy state of things will arise, so the socialist says, a race of angels ; and, when once this angel-state is arrived at, socialism will come in, to reign until the crack of doom ! Oh, such a heavenly band they are going to be ! But not on *this* earth, where self is the chief motive of man's actions, will the socialist's fond dream ever be realised.

State Ownership.—When in the future, as the socialist expects, all the land, the coal mines, railways, shipping concerns and factories are owned by the State, instead of by private companies or individuals, the socialist fondly imagines that this State-ownership will produce a nation of happy individuals. He believes that the mere change in the name of the employer or of the owner will put an end to the increasing evils of overpopulation, underselling, low wages, discontent, strikes, anarchy and bloody revolution. He believes that when a State official assumes the rôle of taskmaster all sweating will cease. He believes that an official with a four-figure salary will be telling the truth when he signs himself "your obedient servant" ! He believes that "G.R." or "P.P." (public property) on the note-paper, on the office windows, the lamps, the vehicles and other movable property, instead of "Jones & Co.," will do away with low wages ! Yet he cannot deny that all workers who are sweated and discontented will as gladly strike against the new employers—*i.e.* the State or the municipality—as against the former employers—*i.e.* private individuals or companies. If this is so—and the recent strikes in France and England show that State-ownership of property is absolutely no solution to the difficulties which arise purely from the rapid increase of workers over the amount of work there is for them to do—in what way, I want to know, will England benefit when everything is owned by the State ? Is it not notorious that the State is as hard a taskmaster as any manual worker or clerk can have ? No employers sweat their toilers more

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than the "State" or our public bodies. Look at the dis-

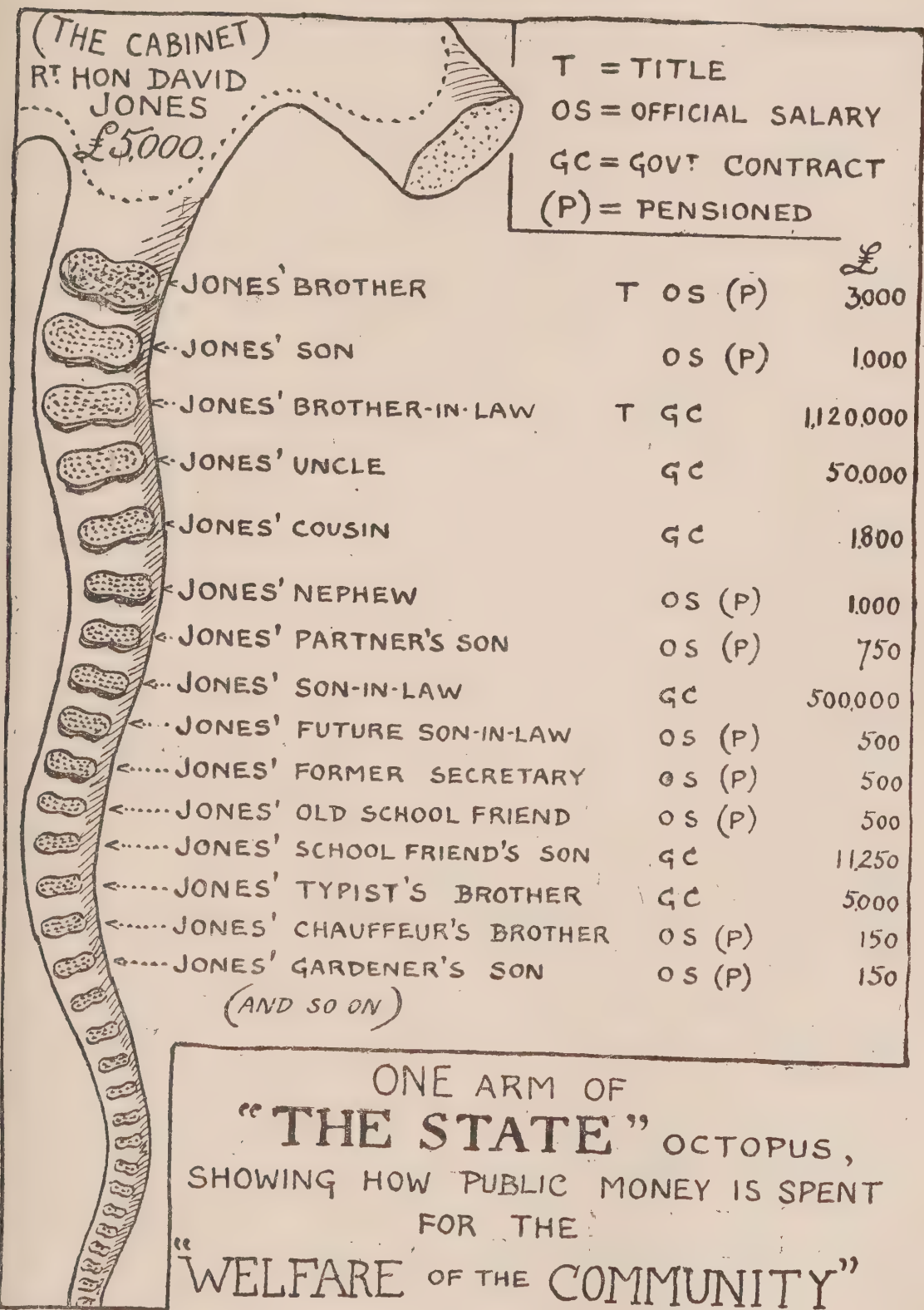


FIG. II

graceful wages paid to municipal tramway employé's, the workers

in the army clothing department, the post office employes, etc. Is it not already a scandal that postmen are permitted by the State to cadge for Christmas boxes, in order to supplement their "State pay" ?

Public Officials.—Public officials are always, *without exception*, selfish *individualists first*, no matter how loudly they may prate of their socialistic notions. The socialist thinks it possible that men who are at the head of a State-owned concern will act differently from men at the head of a private concern ; that they will make the welfare of their fellows their chief concern ! Is this so to-day ? No, it is far otherwise ; for we find them all scrambling for No. 1 first, all drawing large salaries for doing a nominal amount of work ; we find them wasting public money in any and every direction so long as they or their friends can profit in cash or kudos by the expenditure. This waste of money can rarely be laid to the charge of managers of private concerns, because it would not pay them to waste money. But with a public concern, a manager appointed by the "State" (*i.e.* one of the manager's influential friends !) (see Fig. 11) can do what he likes and still draw his huge salary. In both cases the men are selfish, but in the case of the private concern the manager looks after the welfare of the whole concern *because it pays him* to do so, while in the other case, whether the concern is a failure or a success does not matter much to the manager because he will draw his salary from the public purse just the same. He has to be *very bad indeed* at his work before he gets the sack. If the concern should fail hopelessly, he will most probably receive a big pension, also out of public money, for merely having been a public official for a few years. And for all this money the public receives a bare fraction of its value in return. So much for State or municipal ownership !

It is safe to say that "the State" of the future will be in no sense different from "the State" of the present day. It will consist of a close family concern, its members living luxurious, parasitical lives on the hard workers of the community. The Cabinet (the capitalist headquarters) will have supreme control, and it will spread out a huge army of officials—like a thousand-armed octopus spreading out its suckers—who will slowly bleed the rest of the community to death (see Fig. 12). This is human nature, but it is not socialism.

Castles in the Air.—The socialist can give me no answer when I ask him : "How is a socialistic State, where altruism is a first essential, to be evolved out of a race of human beings whose whole progress, during millions of years, has been due to

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selfishness ? How, from an age like the present, where selfishness is growing more intense, more evident every day, can a nation of men be evolved who will love their neighbours as much as or more than themselves ? ” There can be no answer to these questions except this : a miracle must be performed.

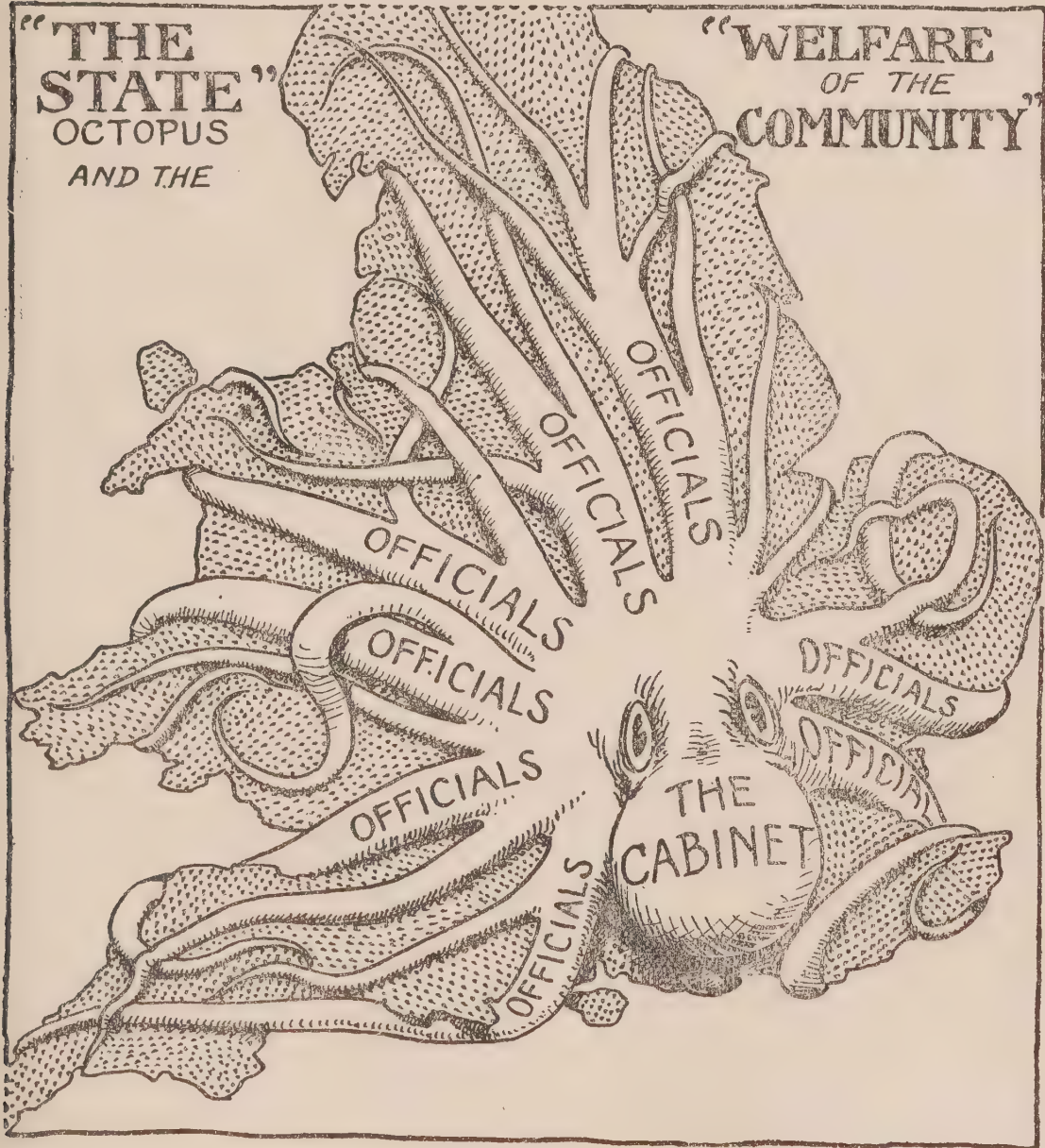


FIG. 12

The Necessary Miracle.—When this miracle is performed there will be no selfish ambition, and all the facts I have given in Chapter VI. will at once give place to a curious jumble of kind-hearted men and women, rushing about in their anxiety to assist others to triumph over themselves ! Human notions of duty (see page 66) will be, I expect, entirely reversed ; men will love plants more than animals, animals more than

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men, black men more than white men, others more than self ! When this miracle is performed there will be no need to preach socialism, for it will oust individualism rapidly and automatically.

Even if human nature is not *entirely* altered by a miracle it must at least be *partially* altered before socialism becomes possible. Without this partial alteration men and women will never draw the line between property which is now known as personal and property in land, coal mines, railways, etc. Human nature must be so altered as to desire to possess nothing more than boots, bread and water, hovels and backyards ! Similarly with competition—where will the line be drawn between the things men will continue to compete for and the things they will cease to compete for ? For “ Socialism does not propose to abolish competition,” says Mr H. G. Wells.

Impracticable Solution.—When I ask the socialist how he hopes to bring about a community of altruists he says : “ Give a loaf without favour to every starving man, whether he be a criminal, hooligan, idiot or unemployable. Keep him from want and he will become an altruist, a lover of others more than self ” ! This is just what our legislators are doing to-day, and have been doing for many years. Has it made many, or any, altruists so far ? Has it destroyed poverty and starvation ? Not in the least ; just the reverse. This foolish legislation is merely extinguishing the best classes who work for the starving man’s loaf, while the starving men who receive the loaf without working are overrunning the whole country ! And still they are starving ! Who will provide the loaf for them when there are no best classes to be taxed ? This is a serious matter ; why not face it *now* without further loss of time ?

Even the socialist must admit that his own remedy has been absolutely incapable, when acted upon, of solving the difficulty. The more loaves he distributes gratis, the more loaves will be continually wanted gratis, just because the poorest classes increase so quickly ; and, at the same time, the burden of providing the loaves is driving to extinction those who provide them.

A Practical Means to an Altruistic Ideal.—It has been my endeavour throughout to show how this state of “ altruism ” may be reached. The future state of universal good-will among men can only be reached by practical means. The socialist says : “ When I have £10,000, I shall buy so-and-so with it,” but he does not point out a means of getting the money first !

I give in this book a solution to the present day-chaos which is practicable without the aid of a miracle I have allowed for

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human nature remaining fundamentally selfish, as it always has been. Nay, I give a solution which shall allow selfishness to solve all the social problems due to selfishness. I have endeavoured to show distinctly how the majority may be made to live in great comfort, each individual being so well provided for that he will become automatically as altruistic as human nature ever can become. I hold that a normal man in comfort will be kind to others, for of this we get abundant proof. The socialist expects a man to become such an altruist that though he be half-dead with starvation he will hand his crust to a fellow-man before he eats himself ! This is not human nature, and any creed which endeavours to run in opposition to human nature is foredoomed to failure. To expect 1000 men on an island which will support only 100 to live a life of altruism is to expect the impossible.

Socialist as "Actual Producer."—Some socialists are very fond of calling themselves the actual producers, the actual makers of wealth, and regard this as a crushing argument against the man who becomes rich by controlling their exertions. This is to them a proof that they are entitled to the main share, if not all, of the wealth produced by their labours

So they proceed to tax *all* who are not manual labourers, whether they be idle capitalists or brain workers (see D D, Fig. 2).

This popular error is, in my opinion, due largely to a misconception of the meaning of the word "work." By thoughtless men manual labour is regarded as the only kind of work a man can do. The brain of an organiser, his inventiveness, his sagacity, his courage, his great risks, his decision in initiative, are not obvious to the masses, and so are frequently not regarded as work. A man doing manual work is obviously working because his hands, arms, legs are beyond all doubt moving; this movement can be seen by a child, and that without the aid of a telescope or magnifying-glass ! The noise which always accompanies manual work is taken as proof positive that work is being done. All other forms of work may so easily be mistaken for idleness ! Brain work is noiseless, and so it is not to be called work ! To sit in an easy-chair in a manager's office and think out a big business transaction or organise a new scheme is so much like going to sleep that, by children and ignorant men, it is looked upon as an "easy time," and cannot on any account be regarded as "work." Even now it is no uncommon thing to hear a man called lazy unless he is digging, sawing, hammering, filing or doing something with his hands. Also it is certain that all schoolboys regard

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themselves as workers and their masters as mere directors, or idle onlookers !

Manual Work must be Directed.—Surely no one will dispute the fact that some men have rare gifts and others have gifts very much below the average ; does it not follow that if society is to exist as a harmonious whole, the best must dictate to, direct, command the worst, the superior command the inferior ? Does it not also follow that the inferior must obey the directions of the superior ? Is not the inferior more dependent upon the superior than the superior on the inferior ; and yet are they not both inseparably bound up together ?

If a big city merchant is minus his clerk, he can write his own letters, but the clerk cannot write the letters unless the city merchant directs him what to say and to whom to say it. They both gain by working together, and both suffer seriously when separated ; but the clerk suffers more than the merchant, because the merchant has the clear business brain of an organiser and the hand labour of the clerk both in himself, while the clerk without the city merchant behind him is a clerk no longer. Most men know that it is far harder to-day to get work than it is to do the work ; if this is so, are not the brains which find the market for labour of more value than the hands and feet which actually do the work.

Brains as Producers.—Throughout all social affairs the inferior must obey the superior ; the ungifted (the unlucky) must obey the gifted (the lucky). Who won Trafalgar ? Was it Nelson or his men ? Who won all Napoleon's victories ? Did he or his men ? Which is the most important part of the oak-tree—its trunk, its branches, its leaves or its roots ? Which is the most important part of a big railway concern—its manager, its locomotive designer, its drivers, its platelayers or its porters ? Is the brain of the poet of greater or of less value than the hand which writes at its dictation ?

Those who are so proud of dubbing themselves “ actual producers ” should bear this in mind. If social life and business transactions are to go on, a combination of men with brains and of men with hands, arms and legs is absolutely necessary. And those workers who talk about being exploited by more brainy or more lucky men, should remember that the poet's brain does not exploit his hand, that Nelson did not exploit his men, that the trunk of an oak does not exploit the roots ; neither does an employer exploit the labourer. All human societies are made up of entirely different individuals, some great, some small, some important, others insignificant, some strong, others weak. When communities are made up of

individuals *equal in every way*, when oak-trees are made of leaves only, when navies are made up of Jack Tars only, when a big business firm is composed of typists only; then, and only then, can the socialist hope to equalise the wealth which proceeds from labour.

Social Tree deformed by Socialistic Legislation.—When the natural balance between brain and hands, between consumer and producer is upset by socialistic legislation, a calamity is sure to follow. The social tree cannot be all roots (“actual producers”); it must, if it is to exist at all, have a strong woody stem, vigorous branches, leaves and fruit. If I hinder the growth of the stem, branches or leaves, if I do my utmost to increase the roots only (see Fig. 13, A), what, when space is limited, is going to happen? Just this: the roots will soon increase at such a rate as to crowd out the rest of the tree (see Fig. 13, B). And this means that the number of consumers becomes less and less, leaving many of the roots with nothing to supply—*i.e.* no work to do!

It must be borne in mind that every part of the social tree is both a producer and a consumer at the same time, but the



FIG. 13

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roots (the labouring classes) have to produce far more than they can themselves consume, for the stem and the branches have to be maintained as well as the roots by the substance which the roots get from the earth.

A Deformed Social Tree.—Does not the miner produce far

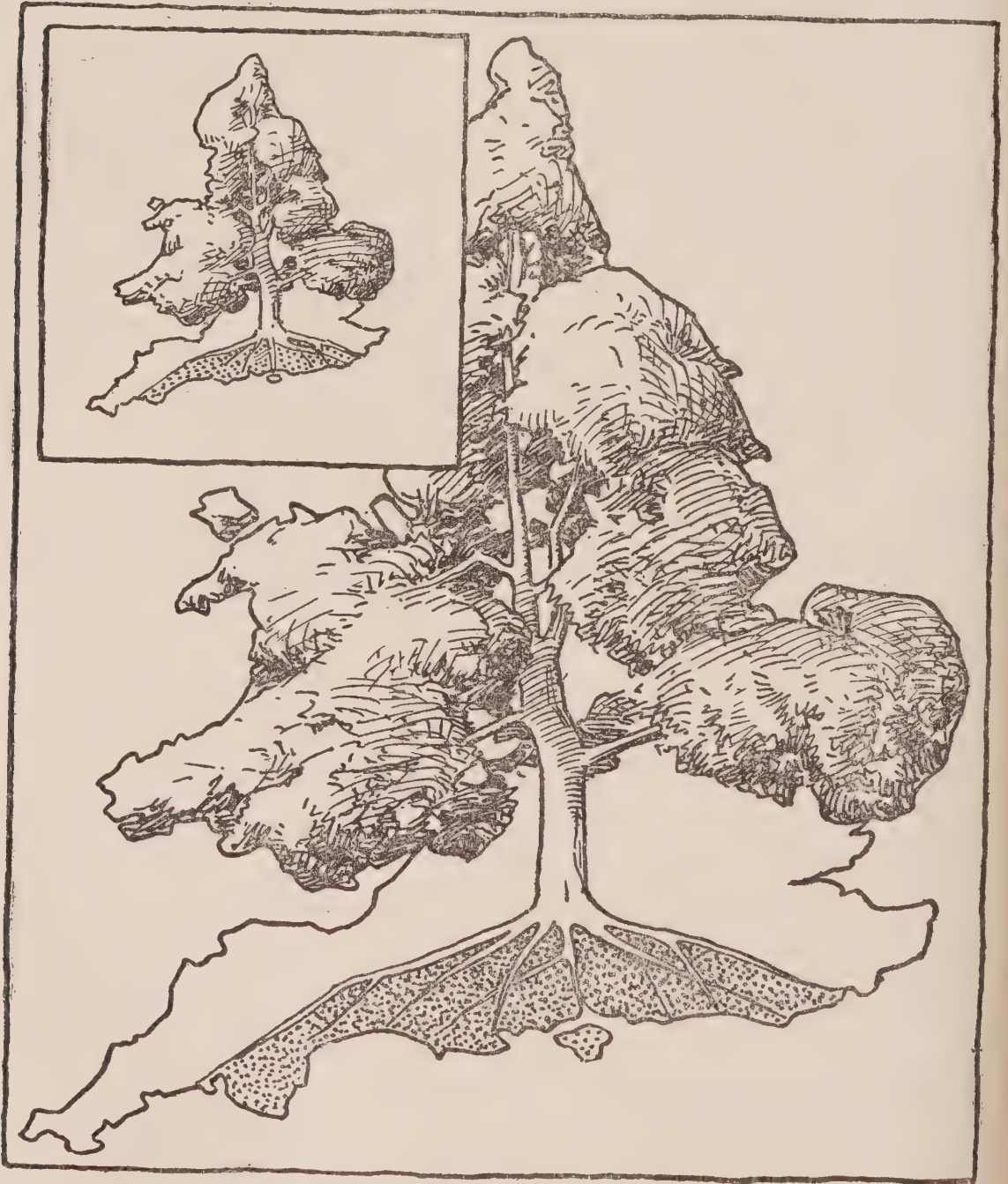


FIG. 14

more coal than he can himself consume? Does not the brick-layer build far more houses than he can ever live in? But are not many of these labourers to-day actually without work; just for the simple reason that the stem and the branches of

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the social tree are being so reduced in size by taxation, and consequent self-murder, that the labouring classes cannot find consumers for their labour ?

What are our socialistic statesmen doing to-day ? Are they attempting to rectify this terrible disorder ? Emphatically no. They are intensifying it, they are endeavouring to make an impossible deformity of the social tree (see Fig. 13, C).

Why the Tree is deformed.—Incidentally let me say here that, if the land on which the community subsisted had grown in size as the community grew in numbers, this deformity would not have come about ; for then there would have been enough room for the social tree to keep its natural proportions (see Fig 14). As the roots grew so would the stem and branches have grown. But, in a confined space, if the roots are fostered and made abnormally abundant, the stem and branches *must* become abnormally small, which is just what has happened to the social tree of England.

A Man who does all his own Work.—Let me use another simile. A solitary man (like Robinson Crusoe, for instance) is a complete entity, made up of many parts ; each part a distinct necessity to the whole ; each part dependent upon all the other parts and each part doing a definite amount of work to keep the whole machine in working order.

1. His head, with its eyes, nose, mouth, ears and his brain have their work arranged for them by nature ; the eyes can see, the ears can hear, the brain can think ; and because they can do these things, they do them ; they do not attempt to dig or to hammer, or to saw or to use a file.

2. His body and its countless internal organs have also their allotted work, which each part must carry out faithfully or else the whole human machine will suffer.

3. His arms and hands, legs and feet have also a sphere of action allotted to them, just because they are fitted for a certain sphere and no other. They do not attempt to see, hear, taste and think, for these they cannot do.

A Community is just like an Individual.—The same beautiful automatic division of labour which is found in all the parts of the human body should be found in all the parts of a whole community.

“The body is a machine of the nature of an army. Of this army each cell is a soldier, an organ a brigade, the central nervous system headquarters and field telegraph, the alimentary and circulating system the commissariat. Losses are made good by recruits born in camp and the life of the individual is a campaign” (HUXLEY : “Aphorisms and Reflections”).

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It is therefore most important to bear in mind that a community of men—a nation—is merely just one man multiplied by many thousands ; *an entire man*, mind you, every part of him *equally* multiplied. To multiply his head more times than his body would result (as in the individual) in an enormous head, suggesting congestion of some sort (see Fig. 15). To multiply any other part until it assumed an unnatural proportion to the remaining parts would be likewise to court disaster to the welfare of the whole.

Advantageous Division of Labour.—A community of men find

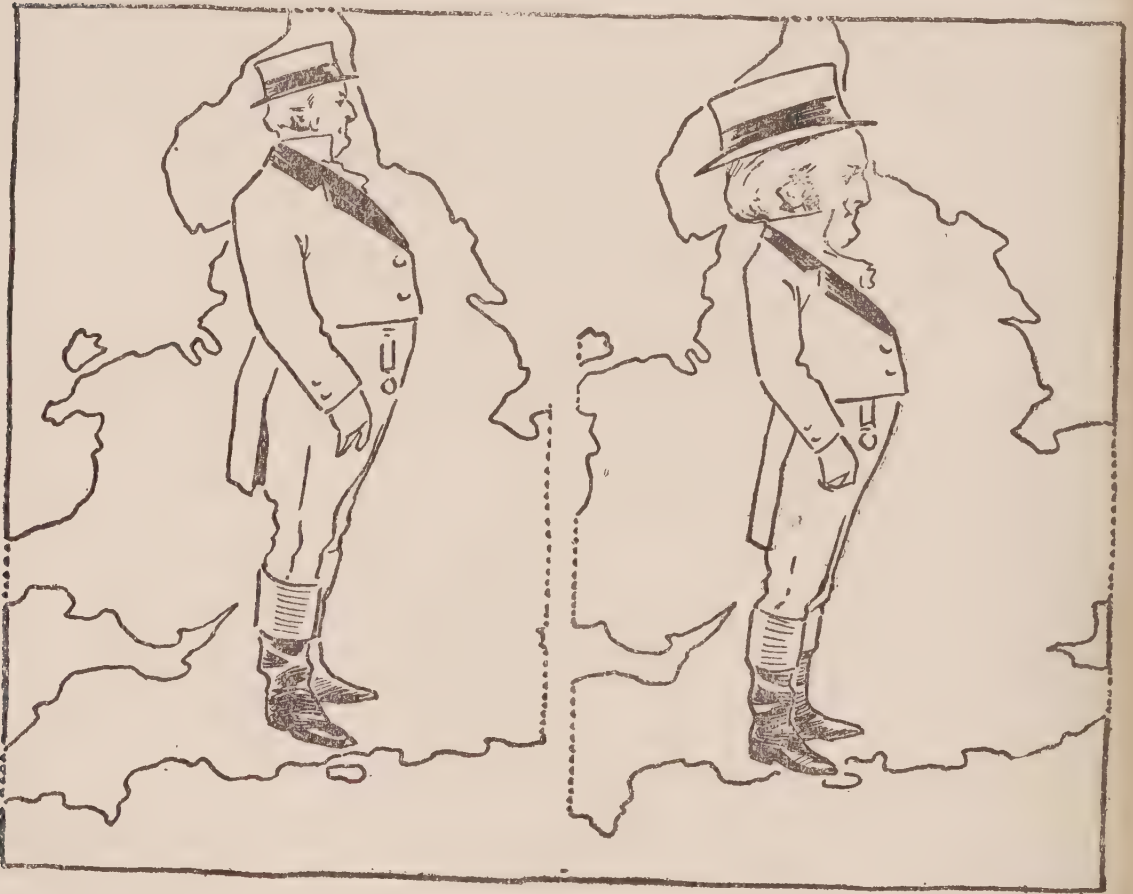


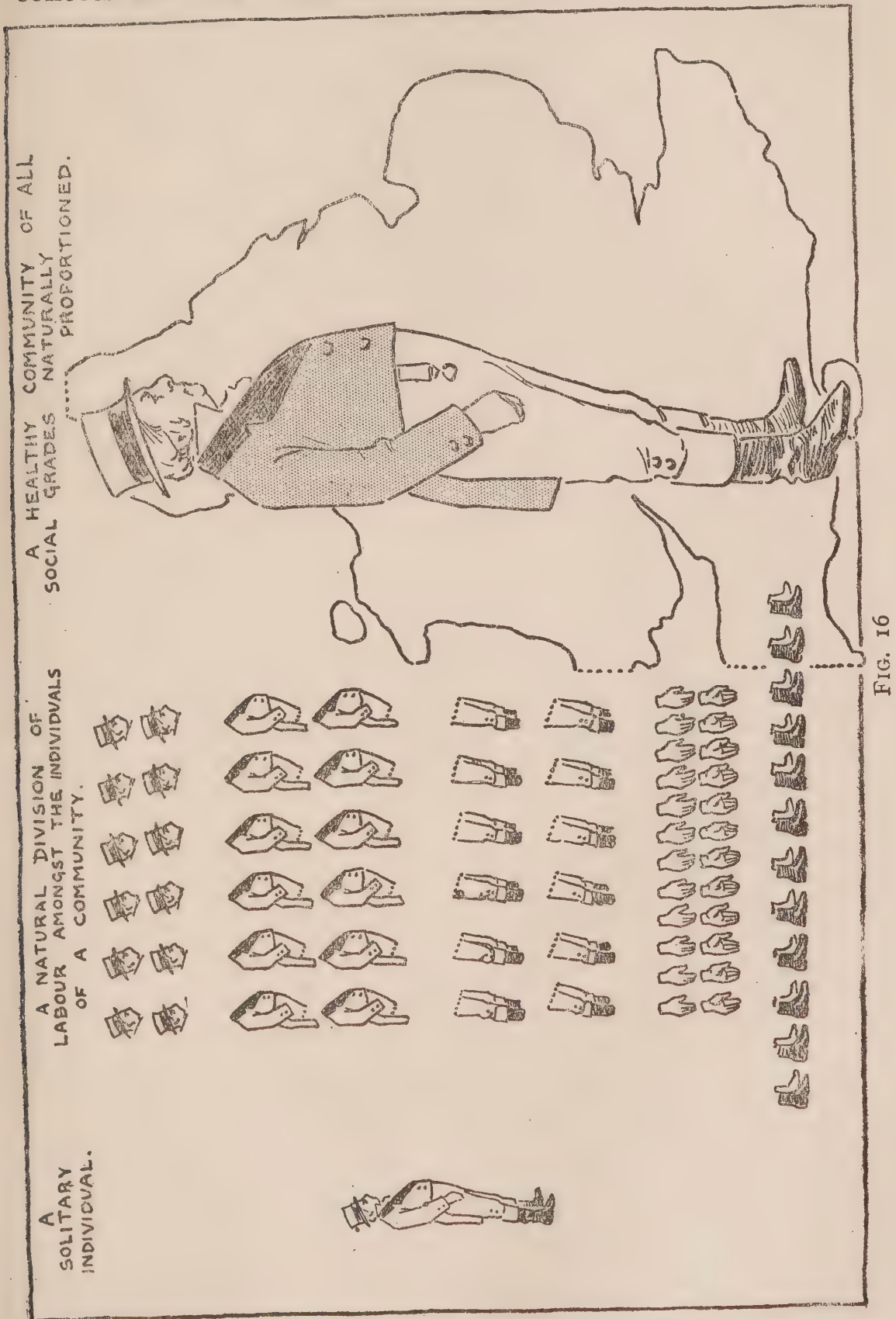
FIG. 15

it far more advantageous to divide themselves off into sections than for each man to do all his own work himself, as Robinson Crusoe did. Each of these sections undertakes a different sphere of labour : one section acts as the head, another as the body, another as the hands and feet (Fig. 16).

One section sees, hears and thinks for itself and all the others ; one section acts as collectors and distributors for itself and all the others ; one section does all the work which only hands and feet can do, and so on. Or to reverse this order : one section gets the raw material from the ground ; one section

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collects this raw material, turns it into useful material and



distributes it; and one section co-ordinates the whole.

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Natural Balance of all Kinds of Workers.—The work of the community, when divided out amongst its different members, should result in the same beautiful economy and smooth working which we find going on in every part of the body of a healthy individual. To disarrange one section of the workers is to disarrange all ; to foster and encourage one section and not the others is to upset the natural balance between them all.

England a Land of Idle Labourers.—But are our socialistic legislators doing their duty ? Are they seeing to it that all these parts of the social organism are working in a natural and harmonious way, each part for the good of itself and of the whole ? Not a bit of it.

What are they doing to-day ? They are so sentimental, so ignorant of their business, that they are giving all their attention to one section of the community—its hands and feet. They are seriously hindering the brain and body of the community by taxation, and fostering, by a huge subsidy, an increase in its manual labourers.

At the same time, over-population (or lack of room for expansion) is causing all the classes other than manual labourers to reduce their numbers enormously by self-murder ; which means that before long the population of England will be made up almost entirely of manual labourers !

The inevitable result of tax-oppression and pressure of over-population, combined, is that the vitals of the nation are dwindling down to almost nothing, while the hands and feet are growing to an alarming size ! And we wonder how it is that these hands are idle !

Increasing Labourers, decreasing Consumers.—Does not the hand of a cook prepare a dinner which shall nourish not her hand only, but her whole body ? Does not the farm-hand dig up far more potatoes than he can ever consume ? Does not the bootmaker make far more boots than he can ever wear ? Certainly. Then if the body of a man is outrageously small in proportion to his hands and feet, does it not follow that the hands and feet must have a correspondingly small number of consumers for their output ? Certainly. This is just what is ailing England now.

Present-day John Bull.—In short, John Bull, instead of being a well-proportioned, strongly set-up man (see Fig. 17, A), is in reality an unhealthy deformity, with disorder and chaos reigning in every part of his being (see Fig. 17, B). He is fast becoming all hands and feet—a nation of starving labourers only, such a monstrosity that he will positively cease to exist at all.

Surely no sane man will believe that such a monstrosity as

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FIG. 17

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(Fig. 17, C) can ever come into existence. No! Failing a wise provision, some awful calamity will happen to restore that natural balance which should exist between the brain work, the body work and the manual work of every community of men.

Labourers cannot exist alone.—Does it not also follow that when these hands and feet become too big, when the body has dwindled away to almost nothing, the hands and feet must cease to exist? Where are their nerve force and their blood-supply to come from? What power is there left to control their movements? None.

What must follow then? Just this: either the hands and feet must die when the body dies, or some terrible calamity will compel the nation's directors to see that the taxation of bodies and brains and the subsidisation of hands and feet has brought ruin upon us.

Too few Consumers means idle Producers.—Here let me say that if *all* classes of the community had grown at the same rate as the manual-working class, this great disproportion would not have come about, and consumers would therefore have kept pace with producers. But during the last forty years or so consumers have been rapidly decreasing, while producers have rapidly increased. Hence low wages, trade-union conflicts and unemployment.

There is much coal to be mined, clay to be made into bricks, leather to be made into boots; but these materials are lying largely unused, unwanted, because there are so few customers. There are thousands of labourers, but in proportion very few consumers, and therefore a small demand for labour! There are enough bricklayers in England to build thousands of houses, they are only building hundreds: there are enough coal miners to provide coal for many millions of consumers, they are only providing enough for a few millions.

Customers who are exterminating Themselves.—If, however, the land area grew at the same rate as the labouring population, the classes who now remain in one place and who limit their families by unnatural means would migrate to a more distant part of the land, where they could live in peace and rear to maturity the families which they now murder before birth. The strongest, most energetic, most brainy would leave the congested areas and the over-population of to-day would not happen. And their children which now die before birth would all be consumers, and thus the balance between production and consumption would be struck naturally and automatically. But to-day the balance is seriously upset, just because the land area does not expand. Emigration, of which I speak

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elsewhere, is the result of this increasing necessity for more land.

Limited Land Area means Limited Population.—The population must somehow or other limit its own numbers ; and, if *all* the members of the community were to *limit their families to their incomes*, if one section was not *taxed* and another *subsidised*, a natural balance would be struck. This, however, it is useless to expect, for men and women of the lowest and most irresponsible classes could never be compelled or persuaded to limit their families like those of the best classes. Yet this limitation of the excessive numbers of hands and feet of the community *must be done somehow or other* : we must find a practical means of reducing them to their normal size.

Idlers and Idlers.—While our socialistic legislators are doing their utmost to produce a nation composed largely of idle labourers, they are fuming over and abusing our idle aristocracy ! They cannot see that a wealthy idler is a man who has not only attained the socialist's ideal, but has gone *far beyond it* ! He is at least of some use to the community, if not of great use ; he gives constant employment to quite as many men and women as a big manufacturer does, even though he may not be nominally their employer. A pauper idler, on the other hand, is a distinct menace to any community, and when pauper idlers are numbered in hundreds of thousands the welfare of the nation is very seriously threatened, as we see to-day.

Altruism impossible in the Stress of To-day.—The socialistic ideal of altruism is, under present conditions, an utter impossibility : it is an ideal which cannot be lived up to when a thousand men try to live on an area of land that can support only ten (which is the case in England to-day). Ten men in comfort will become naturally true socialists—*i.e.* altruists, thoughtful for others—while a thousand men in a state of slavery can only tend to become more selfish and the very reverse of altruistic (which is also the case to-day).

But if the population of England (or any other country) could be made to remain stationary in number, just as the land is stationary, then, but not till then, would the socialist's ideal state of altruism be attained.

First discover what population your land will *comfortably* support, then keep it always as nearly as possible to that by giving it what it is now literally dying for—*viz.* a *natural* outlet to the huge inflow of unwanted life. Then preach socialism *if necessary* (note the "if").

Anarchy.—Examined over a period of years, socialism is anything but the Christlike, peaceful doctrine it pretends to be.

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We have seen that it is as impossible to conceive a socialist in comfort as it is to conceive hot ice or dry water. Well, if the poor and real socialists are to gain their ends, they must do so for themselves by physical force ; if they attempt it by legislation the leaders of their cause desert them as soon as they (the leaders) have got what is necessary for their own personal and family welfare. And we do not want for proof of this well-known fact ! Therefore socialism and bloodshed must go hand in hand.

Socialism a Never-ending Cycle.—Suppose, when anarchy comes, the socialists do rise in a body and kill the rich, sack and loot all they possessed, it stands to reason that some of them would get great plunder, some little, the majority none ; and that we should be, ere long, just as we are now, not one bit advanced or better off ?

The owners of the property would merely be changed ! And, in order to equalise things in years to come, when those socialists who had come off without plunder had *immensely increased their numbers*, poverty and socialism would develop again and threaten the property of the wealthy—the socialists of years ago !—and go through the same acts of legal robbery (taxation), of violence and bloodshed, in order *once more* to equalise the country's wealth ! And so on *ad infinitum*. Socialists will never remember the all-important lesson of the French revolution—viz. that a big community *must* have rich and poor, classes and masses, and as soon as the classes are guillotined they are replaced by others.

The socialist always forgets to calculate for the ever-arriving army of poor people. If a hundred socialists could make things right for themselves, the end would be served ; but when they are contented, a thousand more propertyless discontented men have arrived and are ready to take up socialism. So that the policy of the socialist is a repeating cycle of overcrowding, pressure, poverty, discontent, socialism and anarchy. It is a policy of intermittent periods of bloodshed, murder and violence against the lawful rights and liberty which every man should be born to enjoy.

The State must destroy the conditions which cause socialism ; it must reduce its labouring and pauper population until it bears a natural ratio to the other classes of the community and to the land and food supplies which support them all. This will reduce the stress, poverty and discontent, and then good-bye to socialism.

Great Stress must result in great Wealth and great Poverty.—In spite of the fact that the doctrine of socialism is spreading, the

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conditions of England are rapidly reaching a goal the very reverse of that which socialistic legislation is aiming at ! Instead of an even distribution of wealth, we find it more unequal than ever. Instead of poverty being banished we see it more widespread and more sordid. We find that Nature's laws easily override the socialist's fond but impossible ideals.

If two men fight to the death, the best man wins a far more decisive victory over his opponent than if they are boxing or wrestling for the fun of it. A man who is an inch taller or a pound heavier than another makes use of his advantage when the fight is to the death. In times of great stress, the man with any small advantage, no matter how small, makes the fullest

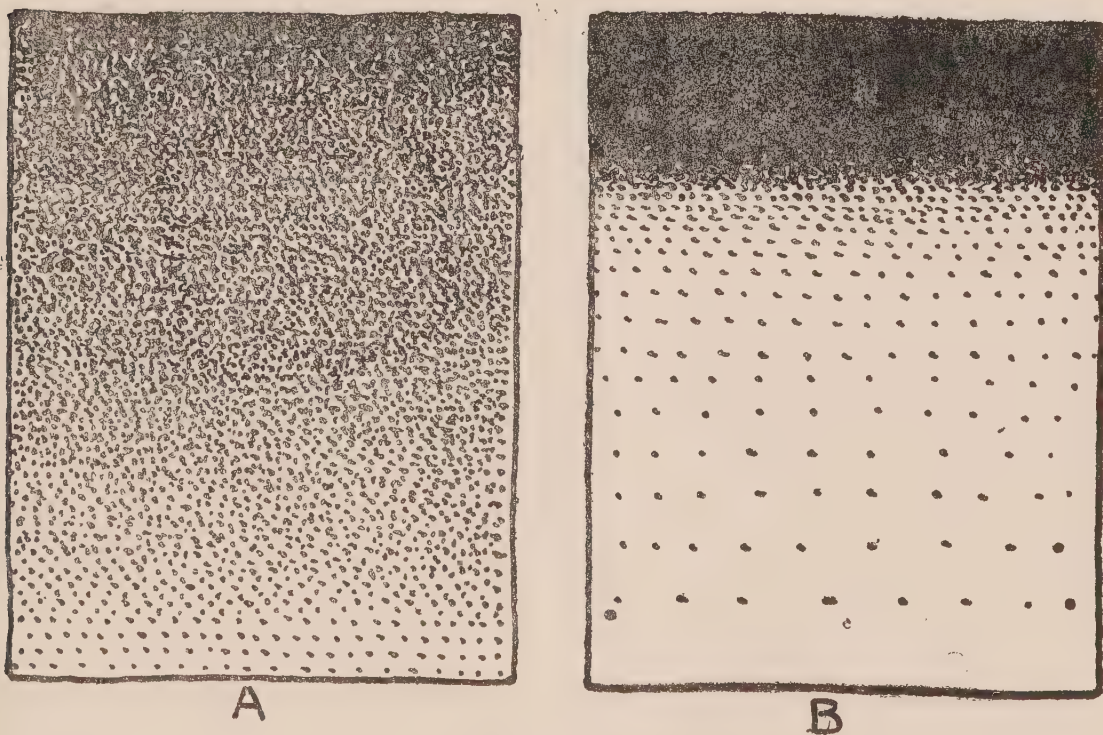


FIG. 18

use of it. A man with one hundred pounds can and does dictate terms to a thousand paupers who sorely need money. A man with influence will make the best use of it to oust a rival. So it is with the gifted (or lucky) men and their ungifted (or unlucky) opponents : the former become millionaires, the latter become hopeless paupers.

How Socialism produces Millionaires.—We find to-day, with the population so enormously vast and still increasing, that the stress of life, the competition for the bare necessities of existence, are also increasing at an appalling pace. As a result of this enforced competition, the gifted man, the man of wealth or ability (*i.e.* the lucky man), has it all his own way. The greater

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the stress due to over-population, the more easily can the gifted or fortunate man dictate terms to his less gifted or less fortunate fellow-men. He sees an increasing horde of workers so eager to undersell each other that he can dictate the cruellest terms to them. Is it any wonder that he becomes rich ? Thus, by virtue of his ability (or luck), he gains far greater wealth than he started with ; while the poor manual workers, through persistent underselling, gain less.

How else can we account for the great wealth of the country being held by a comparatively few families only, while the vanishing middle classes of the country are getting more and more hard up and the rest are mainly in a state of the greatest poverty ? As one man said to me : " England is now made up of two classes : those with motor cars and those without " ; " first-class and third-class passengers, the second class is dying out." But if you can limit the numbers of the labouring classes, up goes their wages and away goes the opportunity of the man who now becomes, by their enormously cheapened labour, a multi-millionaire. In the more natural conditions of quieter times, we find the wealth of the community distributed as at A (Fig. 18) ; while to-day, when socialism is most preached, we find it distributed as at B.

Thus again does human nature (individualism) defeat the impracticable dream of socialism.

CHAPTER XXVIII

HUMAN LIMITS

CAN humanity progress much further on the same lines as those on which recent progress has been made? No; in my opinion, the pace cannot be kept up much longer. Is it possible to go so far east that we reach the west? Yes; and I think this is what we are rapidly doing now.

Humanity out of Breath.—In any case, it is certain that we have reached the limit in many directions. Most men can run half-a-mile without a stop; few can run thirty miles without a stop; no one can run a hundred miles without a stop. The finest man in the world has a limit. A man running at top speed must soon come to a dead stop; but a man progressing at a sensible human pace can keep on indefinitely. With a nation it is just the same.

Retrogression.—Is our present system of making the worst classes of the community thrive at the expense of the best going to take us further on towards something higher? Surely it is like expecting to rear a race of splendid intellectual men direct from the wild men of the African bush! Why use the worst specimens of manhood and womanhood, instead of the best, for the breeding of men and women with strong physical, mental and moral powers? If silk in abundance is at hand wherewith to make silk purses is it not foolish to use sows' ears? What is the use of endeavouring to raise the standard of future mankind when the men and women who now possess the highest qualities are rapidly becoming extinct?

At present, we are doing our best to produce a race of men and women who, mentally, morally and physically, are incapable of progressing towards something higher. They will most probably retard the growth of knowledge, by which, alone, all progress is made. "It was a question," said Major Darwin, at the Eugenics Congress, 25th July 1912, "whether the progress of Western civilisation was not now at a standstill, and whether they were not in danger of an actual retrograde movement." "It is futile," says Huxley, "to expect a hungry and squalid population to be anything but violent and gross."

Specialisation Limit.—Even to-day our cleverest men who

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have had things considerably in their favour, such as a good education, good antecedents, good environment generally, are well past early manhood before they can reasonably hope to advance mankind by any knowledge which is new to the world. A man who is to be an expert or an authority upon any branch of knowledge must give (as in the case of a doctor) from three to five years of his life to specialised study, and even then he knows only a little of what was already known, and would by no means be called a specialist. As time goes on, and knowledge increases, this period of five years will also increase. But when will it cease increasing? It must cease before long, for the simple reason that every man's capacity for acquiring knowledge is limited. And is not the limit line to the tyranny of examinations almost reached? Soon the examinees will be expected to know as much as the examiners, for examinations, besides becoming ludicrous, are getting more and more difficult. Who then can act as examiners? "Students appear to become deteriorated by the constant effort to pass this or that examination. . . . They work to pass, not to know. They do pass and they don't know" (HUXLEY).

Rush, Study and Sport.—The rush of the times is so great to-day that no man has the time to read the valuable books which would tend to elevate, even though they be dirt-cheap and under his very nose. Only the very wealthy have the time, and they are too lazy, to read the books which they call "dry," and which require hard study rather than mere reading. They prefer enjoyment, and perhaps they are wise. The lower classes, who have been educated(?) at such terrible expense, very rarely use their knowledge of reading for any other purpose than to learn from the halfpenny press the latest football news or racecourse "winner," or to read penny novelettes. Does this not argue a dead stop to intellectual progress on our present lines?

Cheapness and Inferiority.—With the world-wide competition for life, cheapening of labour, low wages and consequent impossibility to support high-class labour, goes a corresponding decline of the standard of work done. Only a very few men are in a position to demand an adequate wage for work of a high order. The vast majority must earn what they can, and turn out only such work as the wage is worth. This results in jerry-built houses, cheap books, pictures, furniture—"jerry" everything. Even the jerry-built character of the average working man is due to the knowledge that his labours, whether good, bad or indifferent, are always paid for at one fixed rate per hour. Payment by time is a direct incentive

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to be idle. Only the exceptionally fortunate man can put his heart and soul into his work; while the bulk of men who are brain-workers dare not do their best, because that would mean starvation; they must do only what pays them and this is invariably work of "popular" and distinctly inferior merit. They must always work down to the required level: for to do better work is to do work for which there is no demand, and this means no wages. The modern standard of excellence is "What is a thing worth in hard cash?"—not "How skilfully, or how beautifully, or how thoroughly is it done?" How many scientists, architects, artists, authors, builders, decorators, craftsmen and editors know the truth of this!

Can a nation progress on these lines? Never! If the bulk of our men and women are prohibited by present conditions from doing their best, we can at most mark time, and the pride of excellence, which is a sure sign of a healthy and vigorous nation, will gradually decline. This is actually taking place.

Speed Limits.—In other directions, too, there are signs that the limits of human possibility have been nearly reached. Consider our achievements in the annihilation of space and time, some of the most important in human progress—that is, as we *now* understand progress. In times of great stress, of keen rivalry, of rushing about to "get there first," the saving of time and the annihilation of space are of vital importance; they are in fact the essence of progress. If we have reached our limit in these respects, and if we are still to progress, we must do so on other lines than those of the keen and useless competition of to-day. This means that we must do away with our present principles of legislation altogether, lock, stock and barrel, and replace them by principles which will produce peace and quietness, instead of hustle, revolution and warfare.

Can we, for instance, very much increase the speed at which we now get over the land and the water? Can we increase very much the speed of our railway trains, bearing in mind the hugely increased cost and the decreased safety of greater speed? Can our business trains carry more passengers into our cities in less time than they do now? I think we are at, or very near, the limit-line in this respect.

Can we increase the size or speed of our battleships much more, or our liners or our merchandise steamers? Can we increase our armaments much more? If so, where is the money coming from? We cannot increase the enormous speed of motor cars, because of the danger to human life—an obvious case of "Too far east is west."

Communication Limit.—Can we make written communications

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in quicker time than a typewriter can do it ? Can we send letters by post in much quicker time than we do now ? Can we communicate verbally with one another, though many miles apart, in quicker time than by telephone ? And is it possible to save much more time than is saved by wireless telegraphy ? Can we save more time and labour than are saved by a lino-type machine, an adding machine, a graphophone, or a sewing machine ? Can the marvellous machinery which is used in all our manufactories be made much more efficient ? Can the hustled workers of the cities eat their breakfasts, lunches and teas in quicker time than now ? Can they work for longer hours or less pay ? Is it possible to go below the present "rock bottom" prices for manufactured goods ? Can we gather news or print newspapers much more quickly than now ? Can we advance the art of photography in monochrome and the photographic illustrations of periodical literature much further ? Can we go much further with such a wonderful instrument as the gramophone for faithfully reproducing sounds, or the pianola for accurately rendering the touch of the human hand on a piano, or the biograph for faithfully producing visible nature in motion ? Can we carry much further our craze for automatic machines of all sorts ? Can we economise the pinched space in our houses much more than we do now, with our collapsible chairs, baths, beds, perambulators, and so on ? No !

Land, Water and Air Limits.—We have already exhausted every medium through or over which mechanical locomotion can take us : even the air is now a highway of rapid transference from one place to another. So thick are we upon the ground that we have perforce to go rushing about in trains underneath it and in trains above it. We are not content with the surface of the ocean but must now travel underneath it. Is there any undiscovered medium through or over which we can propel ourselves ?

Skyscraper Limit.—We are not content with a house or an office resting upon the ground, but (because the population is so thick) we must build tier upon tier, calling them flats, mansions, skyscrapers, or what not ! What is the limit of the number of storeys which can be thus reared up—bearing in mind, of course, that living in them is practicable ?

London's Limit.—How much bigger can London be made, while still keeping its use as the centre of the world's trade ? How much more traffic will its streets allow ? It is certain that we have reached a limit here. The motor buses, which were made for quicker transit than the horse buses, have,

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by mere overcrowding, reduced the very speed for which they were specially made! To widen all the streets would be to remove offices where business is transacted, and these congested business premises are the sole cause of the density of the traffic! This again would mean the gradual shifting of London (as the world's centre) to some other part—only to begin the same thing over again. Again, the speed of the London traffic—an essential to her existence—is continually being reduced by frequent repairs to the roads, which are necessitated by the increasing heaviness of the traffic. The increasing number of women who throng our City streets, buses and trams, also help to some extent to reduce the speed of the traffic. Every year the number of accidents in the streets of London is becoming greater. When shall we see the folly of sacrificing so many human lives to useless speed? Fatal accidents in London numbered 176 in 1900, non-fatal, 8514—in 1911 these numbers had swollen to 416 fatal and 15,768 non-fatal!

Gun-range Limit.—Can we advance much further in that art which “civilisation” has brought to such a state of perfection—that art which is the termination to twenty centuries of preaching “Peace unto all men,” “God is love,” “Love thy neighbour as thyself”—viz. the art of making weapons for the destruction and mutilation of our fellows in other countries? Can we hurl death at one another by much more improved weapons than a Maxim gun or a ship's big gun? Already the range of our ships' big guns is so great that any further improvement will tend to render them useless, because their enormous range of fire will keep the enemy's ships at such a distance that they will tend to become either quite invisible or so small as to be targets not worth aiming at! Human sight and ships' guns are both limited in range, and, if any effective hitting is to be done at all, two opposing ships must come much *nearer to each other* than the range of their guns. Thus, further advancement in gun-making would be almost futile, and this means a retrograde step towards the shorter range which renders fighting with firearms possible!

Will War be made Impossible?—It is not improbable that some day a means will be devised for wiping out all life on big areas of land. War will then be impossible and universal peace must follow such an invention. When war is out of the question, we shall be compelled to turn our thoughts to a peaceful means of keeping the population down.

Business Method Limit.—Shop-window dressing, a most important means of promoting business, has also nearly reached

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its limit ; for, if a window is made too attractive, there is such a huge crowd to look at it that the proprietor is fined for obstructing the pathway !

I was told the other day by an accountant to one of the biggest factories in England that the business methods, office economy, time and labour saving devices, and so on (all of which are such vital points in the conduct of a big firm), have now been carried to practically their furthest limit.

Nerve Limit.—The nerves of our tram and motor-bus drivers are tried almost to their limit—only the strongest men can drive in dense traffic or bear the nervous fatigue due to incessant vibration for more than a few years without a nervous breakdown, after which period their driving nerve has gone. With aviators the nervous strain is even more intense.

I am inclined to attribute the enormous increase in smoking and the drug habit partly to the fact that our nerves are deranged through overstrain, and partly to a neurotic condition of mind due to excessive worry ; and these habits cannot but injure the health of future generations.

Physical Limits.—Then again, are we not almost at the human limit line physically ? In all too many cases our eyes are defective, our teeth are sadly deteriorating, our ears and noses have long lost their one-time power, our stomachs are anything but healthy machines, while the less said about our nerves the better ! Modern conditions certainly do not make for improvement in these very vital points. I am always amazed at the universal indifference towards such obvious and serious defects as these ; are they not a terrible price—or part of a terrible price—which we are paying for civilisation ? Is not a healthy bushman, sound in wind and limb, a better proof of sound conditions than a spectacled, weak-kneed, narrow-chested, scentless, toothless, “civilised” white man ? Look at the enormous number of quack remedies, for every ailment under the sun, advertised in our newspapers and on our walls. A man of unbiassed mind would take us to be literally “in a bad way,” a nation of invalids !

Who will deny that the good health of its individuals is a nation's greatest asset ? Does not the State spend millions of pounds every year in curing sickness of all sorts—or rather, shall I say, does it not first spend millions in creating ill health, fostering the output of sickly children, and then spend millions to cure them of their sickness ? What are we doing for the health of the next generation ? Truly, we are leaving them a legacy of ill health and suffering which those now

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living little think of, and for which future generations will have to thank our clergy and our legislators.

A Legacy of Ill Health.—It is certain that, if present conditions remain unaltered, future England will be mainly populated by (1) the descendants of the men and women who are the most unhealthy, the laziest, the most unfit, both morally and mentally, who rear their big families in semi-starvation and in all the demoralising surroundings of poverty; (2) men and women who have survived all attempts to kill them in their prenatal stage; (3) the descendants of men and women who are shattering their nervous system by the practice of prevention; (4) descendants of criminal, insane, epileptic and consumptive parents, who are fostered by and then maintained under modern conditions; (5) descendants of men and women who are tainted by diseases which the State takes no steps to eradicate; (6) descendants of men and women who are married far too late in life for the production of healthy children; (7) children who are being artificially instead of naturally fed; (8) children of men and women whose nervous systems are weakened by the countless nerve strains and anxieties due to the intensity of the struggle for life in modern conditions; (9) descendants of men and women who eat largely of adulterated food. Such is the legacy we are leaving. Yet our legislators, who know full well the evils now undermining the health of England, are fostering a host of maladies which it is their duty to remedy now, at this very minute.

Artificial Health.—The good health which statistics tell us so much about is largely of the artificial order, propped up by improved sanitary conditions, great medical progress and a better knowledge of combating the various causes of ill health. A very small percentage of the good health of to-day is due to natural robustness of constitution. Few men and women ever go through a week without the help of some artificial means of maintaining health, while an enormous percentage are “in the doctor’s hands” all their lives for some fancied or real complaint. Also, we must not forget that, for reasons already stated, the middle class, who have perhaps the best mental and physical health of any class of the community, is rapidly dying out, good health being taxed out of existence while ill health is being subsidised and fostered.

Exercise by Proxy.—We have to enforce exercise in our school gymnasiums, whereas in a more natural state these “exercises” would be a part of everyday life. We have all sorts of schools of artificial physical culture, which also are signs of degeneration (*i.e.* over-civilisation). Again, look at the absurdity of

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paying professional men to play our games of cricket, football, billiards, etc., instead of playing them ourselves, as God intended !

Nursing and Child-bearing by Proxy.—To-day, many mothers are obliged to pay other women to act as nurses to their children, instead of looking after them themselves. In normal conditions the nurse should be free to have children of her own to look after ; as things are to-day she is a slave. To-day, our best women have almost ceased paying for a nurse to look after their children ; they have gone one better than this, for through the State they now pay other women—Britain's lowest type of womanhood—to do even their child-bearing for them ! True, they do it unconsciously and unwillingly, being compelled to it by modern conditions. How many women suckle their children as God intended they should ? And the dangers of many forms of bottle-feeding are far more serious than most people are aware of.

The present stress of life is causing serious nervous disorders, which were almost unknown years ago. Neurasthenia, nervous breakdown, etc., are, I believe, quite new ailments, for which rest-cures, the simple life and fresh air are the new remedies. Insomnia is greatly on the increase, and this is counteracted by the dangerous habit of drug-taking. But the general ill effects of this intense nervous strain will not be seen until later on.

The ever-increasing number of unnatural unions between men and women who marry for money instead of for love must also seriously affect the stamina of succeeding generations ; for a union of passion, of physical attraction, is far more natural than a union of wealth ; and the children of a love union, where passion is strong, are always finer and healthier than when it is weak. Marriages of wealth or of convenience are bound to be weak in passion and result in a serious weakening of the health of future England. Marriages among the best classes are taking place later and later in life ; instead of marrying at twenty or twenty-two as a man did under the quieter conditions of years ago, he is now nearer forty-two ! How many more years can marriage be delayed ?

Moral Limit.—Can we advance much further in the development of our inner selves ? Have we reached the goal which civilisation has for centuries aimed at ? Can we become more moral than we are now ? I think, in the face of the enormous increase in dishonesty and sharp practices in business, perjury, jobbery, corruption, adulteration, white slavery, prostitution, illegitimacy, we cannot hope for much improvement in this direction.

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Has there ever been an age when it was more necessary to look after one's own interests, welfare and property than to-day? Were there ever more notices stuck up everywhere than there are to-day? "Beware of Pickpockets." "The Company will not hold itself responsible for Stolen Property." "Beware of Imitations." "See that the Label is intact or the Seal unbroken." "Cyclists are warned against leaving their Machines, as Bicycles have frequently been stolen." "List of convictions." "Any Person giving Information that shall lead to the Conviction of the Offender," etc. If we were a nation gradually growing more honest, would there be an increasing need for such notices as these?

Are we becoming more truthful? Does the society lady tell fewer "fibs" than she used to do? Does the man who is filling up his income-tax form tell the truth more than he used to do? Are folks who give evidence from the witness-box more truthful than they used to be? "The witness is acting like most people on oath," said Judge Cluer at Shoreditch, "not speaking the truth" (*Evening News*, 28th March 1912).

Are our minds getting cleaner and purer? I doubt it, in view of the huge selection of "racy" stories in general circulation. Fully fifty per cent. of the men of to-day never miss a chance of relating the latest joke or "funny story" whenever they meet a friend or, sometimes, a mere acquaintance. I have known regular church and chapel goers who, while walking home from a place of worship, will tell the filthiest of tales. This habit prevails amongst women to a much more limited extent. Are we becoming gentler or more humane in our natures? I say, "Distinctly not!" Just think how the crowd maltreated the suffragettes in Wales (21st September 1912): no cruelty during the Stone Age could surpass it. Look again how we, by law, ill-treat these misguided but wonderfully brave women by forcibly feeding them in prison. Can the twentieth-century method of legal punishment show any advance on the tortures of the Middle Ages?

Dying Mother Grundy.—Mother Grundy, the dying censor of the morals of so many of us, is being gradually helped to her grave by the universal stress of life. The daily papers are so full of facts which offend her that she has long ago lost count of the awful things which men and women do. Illicit love is writ large in most of our daily papers; a novel that dealt with love which was not illicit would stand a very poor chance of selling. The big establishments which sell ladies' clothing send out catalogues with illustrations which, a few years ago, would have been considered highly indecent, if not illegal. Chemists'

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shop-windows now exhibit instruments the sight of which a few years ago would have shocked everybody ; to-day these things are taken as a matter of course.

Our modern business houses, offices, factories, shops, the stage, etc., compel men and women to mix together far more frequently and intimately than formerly, and the result is a corresponding amount of romance, unconventional behaviour, impropriety and "immorality."

Law-Made Limits.—Are our novels, our plays, our music halls getting purer ? Not a bit of it, their only limit line is the fear of the law. In this respect women are often worse than men ; they certainly write filthier novels than men do. At music halls the joyous reception of the thinly veiled references to sexual matters is a sure indication that the "morals" of the audience conform to those of the performers.

In spite of our great civilisation, the average man and woman are far more interested (not shocked, mind you, though they may make a pretence of it) in the account of a murdered woman, or a filthy divorce case, or a case of a man eloping with a young girl, than they are in any great science or philosophy, such as the world's greatest thinkers have unfolded to us. Look how "sensitive, cultured, refined" ladies rush for seats to hear a man tried for murdering a harlot ! If our criminal courts were as large as theatres, and run on the same lines, what a revenue could be made at the box office ! Are these signs of progress towards something higher ? On the contrary, they are proofs that, no matter how human we are, we are still animals ; proofs that civilisation is a thin coat of varnish on a white race of savages. For such emotional things interest savages of any nation, while a pursuit of truth bores savages of all nations, white or black. In any case, we come to the conclusion that any form of legislation for our morals is a most dismal failure. A man may be blindfolded and handcuffed all his life by order of the law, and yet never become a moral man ; though to the careless observer his enforced morality is regarded as a moral "improvement," as an advance towards the morality of a hungerless, sexless angel !

Limit to the Arts.—Have we not also reached the limit in the arts of painting, sculpture, and almost of architecture ?

"So far as I can see, we are at the end of the artistic age : we are not as far from it as we are from the Stone Age, but the Art Age has ended as completely as that of the Stone. . . . The Pre-Raphaelite movement was . . . a new formula, and no new formulæ are possible

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any longer. . . . Can we get new formulæ? I don't think we can. We are in the death throes. . . . In fifty years' time there will be no art" (GEORGE MOORE in *Pall Mall Gazette*, 17th September 1912).

Painting at any rate has never been taken to such a pitch of perfection, of accuracy, of marvellous truth to nature as it has been brought by Mr Sargent. In spite of talkative critics, those best entitled to know are agreed that many long years must roll by before his work is equalled, much less surpassed. His work has reached the top rung of the ladder. Has not the limit line in the absurdity of art been reached by such painters as the Post-Impressionists, the Cubists and the Futurists?—three groups of ambitious men who are determined to be noticed by the public and, failing to do so by merit, resort to easy, meretricious methods unworthy of asylum inmates. The Parisians and their modern English imitators have taken sculpture further than even the famous Greeks, while architecture is gradually reaching the highest plane possible—greater knowledge of construction, of strength of materials, greater utility, greater simplicity of design and an ever-decreasing amount of absolutely useless "ornament."

State Interference Limit.—Has not the State reached the limit of its power to ignorantly interfere with the liberty of the subject? When will it cease inspecting the thousand and one things which the individual alone ought to see to? Already it is nursing our children, inspecting their teeth, their eyes, their hair and their dirty necks. Will it ever blow their noses? Will it ever inspect our love letters, inspect the colour of our socks, select our wall-papers and cut up our dinners for us? In any case, though inspectors are overrunning the whole country, it is certain that we can never reach the stage when there will be more inspectors than there are folks to be inspected, and we are fast approaching this absurd stage now. Has not the State reached the limit of its power to suck the best blood in the land, to maintain an ever-growing horde of semi-idle officials, to pension some members of the community and not others, whose existence is equally vital to its welfare; to pension soldiers and not clerks, to pension Government officials and not our big manufacturers, merchants and so on. How much longer will it pension useless old men and women and not the young men and women who are useful? How much longer will it have power to decrease wealth and increase poverty?

Limits of Lawmaking.—Can we advance any further, on our present lines, with lawmaking? No; beyond doubt, misgovernment, the making of ignorant, childish, nation-wrecking laws

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has reached its limit line. Every law which has recently been or is now being passed is conspicuous, first and foremost, for its complexity, incomprehensibility and impracticability. Every law of recent years has been followed by the creation of a host of expensive officials to enforce obedience to laws made against the very nature of man. Every man would invariably obey the law if he could, but since he cannot do so there is no alternative but to enforce, or rather attempt to enforce, his obedience by officialism. True, some of these laws have not been in force long enough to prove their uselessness and their positive danger to the community. Nearly every law has to be tested and tested again, by precedent and common-sense, before our judges and magistrates know what is really "within the meaning of the Act" and what is not! "One never quite knows what these Acts of Parliament mean," said the Lambeth magistrate (*Evening News*, 8th June 1912). And yet, in spite of these difficulties among expert lawyers, every man in the country is supposed to *know the law*, and is punished if he breaks it!

Useless Laws.—This is so because the very first principles of lawmaking are unknown or ignored. Our lawmaking is unnatural; while we are slowly growing more common-sensed, the laws are rapidly growing more senseless. No legislation can do good which is wrong at its very foundations. Legislation to-day always tends to rob the individual of his rights, to compel him to do that which is absolutely against his nature; to thwart nature by protecting the unfit; and ultimately tends to warfare and revolution. No legislature which, like ours to-day, snaps its fingers at Nature can ever hope to succeed in maintaining national peace and happiness, which is the only purpose of legislation.

The Last Straw.—As a good example of the limit to our powers of legislation on present lines look at the new State insurance scheme! Can anything be much more unstatesmanlike, even idiotic, than this emanation from the brain of a brilliant ignoramus? Here are millions of working men miserably paid for their work, and their wages are getting ever lower as time goes on. These men are already too poor to provide for their own sickness or old age, so the State has decided to rob them of 3d. per week out of an already meagre wage. If it is necessary *now* to rob a labourer of 3d. a week, it will be necessary in a year or so to rob him of 6d., and later 1s., and later still 2s. 6d. per week, because the severity of present-day conditions, which are entirely responsible for making a 3d. insurance a necessity, will be far more severe than they are now! Where will it all end?

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Why not go to the root of this evil at once ? First of all reduce the pressure, reduce the cruelly overstocked labour market in order to raise the wages all round ; then each workman will provide for his own future if he be thrifty ; if he be a spendthrift, let him take the consequences. A man can look after his own welfare far better than the State, and will gladly do so if he only has the chance.

Limits to Justice.—Have we not almost reached the human limit line in our powers of administering justice ? The justice of the Law Courts—where law and not justice is dispensed—is notoriously a lottery ; and surely the justice doled out by our magistrates could not, under any conditions, be more unjust, more of a travesty, a grim joke, than it is now. Are we to cure this growing evil by further taxation of the best classes in order to replace these ex-army and other ignoramuses by highly paid judges ? Of course the magistrate is not entirely to blame ; the laws which he has to deal with are so absurd that even the best mortal man cannot understand them ; the very laws themselves prevent justice being done !

Limit of Taxation.—Is it not evident that taxation has almost reached its limit ? Of what else can our politician plunder the taxpayer ? Taxation *must*, under present conditions, continue to increase ; but *where is the money coming from* ? Will not the taxpaying worm turn, and will not his turning mean bloodshed ? Will he tolerate being summoned year after year for his rates ? “Over ten thousand summonses for the non-payment of rates have been issued by the Hackney Borough Council, for hearing at the present Sessions ” (Daily paper, 12th September 1911). Think of this, over 10,000 in one parish only ! Yes, beyond doubt, revolution stares us in the face, unless it be delayed for a time by war ; for, if taxation is increased much more, the taxpaying classes will revolt, and if taxation is *not* increased the subsidised classes will revolt.

Limits to the Progress of Science.—Have we not almost reached the human limit line in our knowledge of astronomy, mathematics, geology, chemistry, physics, surgery, biology and all the other sciences which have taken such leaps and bounds during the last thirty years. This recent rapid progress cannot keep on indefinitely. We can never know all there is to know about any one of these great things. We must come to a dead stop some day. Have we not, at least, learnt sufficient of these wonders to get all that we want out of such knowledge ? Have not the wonders of science helped us to reach our present advanced state ? Have they not killed untold forms of savagery which, but for them, might still be existing ? We have now enough

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information to devise a practical means of ruling and advancing ourselves—*we have more than enough*—if only we would honestly face the difficult questions which knowledge alone can solve. “The great end of life is not knowledge, but action. What men need is, as much knowledge as they can assimilate and organise into a basis for action” (HUXLEY).

If it were not for the clergyman, Truth’s bitterest enemy, and his disastrous influence upon the legislature of the country, the teachings of science, which some day *must* be heeded by the State, would probably have been put into practice long ago.

Limits to Coal and Wood Supplies.—Are we not reaching the limit to our supplies of wood, iron and coal. In Canada, where forests cover enormous areas, they have already begun to recognise that timber is not unlimited and the new settlers are only allowed to cut down a definite number of trees with which to build their cabins. Coal may yet last us many more years, but its supply is limited and the demand for it ever increasing.

Fish are caught in increasingly large numbers and many kinds must be considerably thinned out. At any rate, it is certain that our fishing fleets, which once worked always near the coast, have now to spend many days and nights on the open sea in order to catch fish. I cannot help connecting the winter arrival of the sea-gulls up the Thames and other rivers with a scarcity of fish near the coasts. Why else should sea-birds take it into their heads, during the last thirty years or so, to come inland during the winter in such large flocks? Of course, this may be due to the increasing amount of refuse which floats down the river, or to some other cause as yet not fully ascertained.

Why this Rush?—Surely it is not too early to ask if mankind can progress much further on the present lines, when it is evident that, in many cases, besides those here mentioned, the limit line of human possibility has been touched?

Then to what end is all this rush? It simply ends where it ended thousands of years ago—at the grave. To-day we rush through life for seventy years, instead of living through it at a sensible, human pace. We cover more distance but gain absolutely nothing by doing so. We rush all round the world to get from Paris to London, instead of doing the journey direct, by easy human stages. And, in spite of all, we are slaves; we do not even live the normal healthy lives of cats, dogs or rabbits, rats or sparrows, much less of intelligent free men and women.

The Use of these Limits.—These human limits should be especially interesting to those of my readers who will say “the world

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has always had its times of stress ; its times of prosperity ; this is a time of stress and it will soon pass." Against this are the facts that humanity has, until now, always had *some room* left for expansion, *some margin of time* left in which one man could " get there " before another, *some possibility* of improving the latest labour-saving device whereby one man could score a point over another man. Now, however, this *room is practically exhausted, this margin of time does not exist, and the possibility of improving mechanical devices is practically gone.* Humanity has never previously progressed so far as to reach a human limit in anything, much less the number of limits which have now been reached. Never were time and space so nearly annihilated as they are to-day ; never was the world so small, for it is now almost like one big country or town. A Yankee, I daresay, would call it a village ! Never was the fight for a bare living so world-wide. Never have the civilised crimes of prevention and abortion been so universally practised ; never were there proofs so convincing, that the white races are suffering from all the serious evils of over-population. Never was there such strong evidence that *further progress, on our present lines, is absolutely impossible.* Never was humanity pressed so cruelly against the walls of its own limits as it is now. Never was it more evident that a drastic remedy is wanted everywhere.

From Darkness to Light.—In my opinion, the present cruel and apparently useless struggle of life is a God-sent means of preparing mankind for a long reign of peace which is to come in the not very distant future. The terrible stress of modern life is not all purposeless ; it has many advantages which will make for a higher civilisation. There is nothing like stress to kill useless and dangerous sentiment, useless theology, useless æstheticism, the almost useless arts of painting, sculpture and poetry. There is nothing which urges men to be practical, common-sensed, so much as stress. When false sentiment and other useless notions are replaced by common-sense and scientific method, mankind will make a huge forward stride. Just as the people fleeing from Herculaneum forgot their idols, gods, art and all the other useless things of life, and took with them only such things as were absolutely necessary to existence, so will the pressure of present conditions make us value the necessaries of life, the essentials of good, clean living, and of self-government before the useless gods which we now value so absurdly.

Do not we see these changes actually taking place to-day ? Are not the upper and middle classes (the classes who mainly

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foster creeds and other useless sentiments) losing ground rapidly? Are not the lower classes (who have absolutely no use for theology, false creeds, false sentiments, æsthetics, painting, sculpture and poetry) gaining enormously in numerical strength every day? Yes; and ultimate good is to come out of the change.

The Coming Brightness.—We are now at the blackest hour of a black night, which is to herald in a long and glorious day. We are blindly surging up the steep and long hill of ignorance and sentiment, the hill which we began to climb countless thousands of years ago, the hill that has its roots in the gloom of blind instinct, of unconscious natural law—*i.e.* savagery, and its summit in intellect, or conscious knowledge of natural law—*i.e.* true civilisation. The steep which connects the two is called civilisation, though, in truth, true civilisation will not be reached until the broad summit is gained.

And when we reach the top we shall see before us a bright promised land such as no one has ever yet seen, a land which men have for centuries craved as an almost impossible ideal: a land where we shall have a chance to display our best natures instead of our worst; a land where beautiful common-sense, quiet rationalism, universal good feeling, and a knowledge of God will replace savagery, false creeds, superstition, false sentiment, universal preparation for war and all other such hindrances to perfect development. For rationalism is civilisation, semi-rationalism is semi-civilisation, and a nation of men who are only partly rational must confess that they are not entirely civilised.

But we must first realise that we have reached the end of the progress possible on present lines; when we have realised this we shall not talk of our national or racial decline. Rather we shall say: "We have taken a wrong road and reached the end of it; now we must try another road."

Advantages of Great Stress.—Before giving a few instances of the minor evils due to over-population, let me say that I am far from unmindful of the huge blessings which are the direct outcome of great stress; at the same time, while acknowledging that they are blessings, I cannot help remarking that an enormous percentage of these blessings is *absolutely unnecessary* to the welfare of mankind. Did not our ancestors get on quite well without telephones, telegrams, aeroplanes, express trains, biographs, photography, submarines, underground trains, 12-inch guns, typewriters and such-like marvels of to-day? Certainly they did. Did they have every little want supplied at a minute's notice by a huge stores? Did

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they have half of life's necessities cheap, ready-made and standardised as we have them to-day, and were they any worse off than we are? Surely no! Their population was smaller, their times quieter, they lived at the pace of normal human animals and to them the benefits of our modern civilisation would have been almost superfluous. Besides, even though the benefits of civilisation are enormous, we have to pay an appalling price for them—the price of human brain, flesh, bone, sweat and even life. Is it worth the price, considering that humanity has chiefly gained during recent years the things it can easily do without? No; it is not worth the price.

CHAPTER XXIX

SOME MINOR EVILS OF OVER-POPULATION

Artificial Insurance v. Natural Thrift.—That increasing, wide-spreading poverty is to blame for many minor evils of our time is beyond question. Low wages alone have killed the possibility in the average man of practising thrift. How can a man with 30s. a week and an *enforced* expenditure of 29s. 6d. per week be thrifty, or again, a man with £30 per week and an *enforced* expenditure of £29? Nature's law is that every adult animal shall be *entirely* self-supporting, and if a man cannot provide for his old age he must die so soon as his working powers have gone. Comparatively few men are lucky enough to earn sufficient money to support themselves decently during their working life, and to save for their old age as well. The insurance companies recognise this fact, and by their alluring proposals they grow rich on premiums paid by men who would never be able to save money by any other than this artificial means. But the vast majority of policyholders can only with great difficulty pay the premium instalments, while thousands of splendid men are too poor to afford the necessary premiums! Our modern system of life insurance can never make a nation of poverty-stricken men and women wealthy, it can only do what it is actually doing—viz. inducing people to part with more or less small sums, which ultimately benefit the insurance companies far more than the policyholders.

POOR "RETURNS"—FOR THE INSURED

"The Returns of 17 Industrial Assurance Companies for 1910 show us some startling figures. The total income of these companies was £17,308,607. All that they paid in claims, surrender values, etc., was £6,507,865, this amount representing the total sum received by 31,000,000 policyholders. There is left a balance of £10,800,742, out of which the expenses, bonuses to shareholders, etc., amounted to £7,633,346, being £1,125,481 more than all the money received by the whole of the policyholders. Therefore, for every £1 paid in claims £1, 3s. was spent in expenses. Then we find £327,455 was written off the value of securities, leaving a sum of £2,839,941, which has been added to the invested funds. What food for

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reflection these figures give us, and what a miserable return they show to the poor struggling policyholders, many of whom sacrifice even the necessities of life to keep up their payments!

“Why has Mr Lloyd George not tackled this question?” (*John Bull*, 3rd August 1912).

As poverty increases so do men grow anxious about their future, and as the anxiety increases so do insurance companies grow richer and more powerful. Insurance is, at best, a huge gamble, in which the public at large only stand to lose their money, while the insurance companies become the possessors of increasingly enormous wealth. What can this do but help to increase poverty? If conditions were quieter, competition would lessen, wages would be better; poverty and anxiety for the future would vanish and insurance companies would vanish with them, for a thrifty man could then save for his old age, as he did in quieter times.

Decay of Merit.—I am convinced also of the fact that men of surface brilliancy are increasingly more successful than men of real merit. The aim of life now is not to be clever, great or good, but to get the ignorant world to think that you are. This requires the sparkling and shallow gifts of the charlatan rather than the rarer and deeper gifts of the really meritorious man. The world cannot judge real merit—it never could—and less so than ever in these days of great specialisation; but almost anyone can pick out a brilliant man: he is recognisable at once. He is invariably a man made of lead, but gilded over; while the man of merit is invariably a man of gold, coated over with lead. The very common saying that “humbug pays better than honest merit” shows that merit is now generally at a discount. To-day very, very few of us strive to do good work—we strive merely to find a market for whatever we think we can do best. The market, the sales, the cash are all that matters: get these and you are regarded as a success.

Money before Merit.—The capacity to earn money, by any means whatever, is far and away the most esteemed quality in any man to-day; a man who can do this, for himself or for a capitalist, gets an enormous remuneration. The man who possesses what Chiozza Money calls “that business ability, which is the lowest attribute of mankind” is the man who is in the greatest demand to-day. Money, not merit, is the god. Even the most “select” society will receive you if you have great wealth, no matter how you have come by it. If you have ruined thousands of homes, if you have swindled millions of men and women, if you have just skimmed

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past the prison door or the gallows in your efforts to get wealth ; if you have drawn huge ground-rents from acres of houses where women hire their bodies out every night, no matter. If you are rich, you are therefore powerful and wanted by everyone. You will be valued far above the man with a brain like Galileo, Newton, Spencer or Darwin.

Triumph of Ready Wits.—Therefore, the motto to-day is “get money” ; and success will follow. Strive for merit only and you may take your merit to the grave. If you can make yourself conspicuous, like a short-lived poppy, you are noticed by everyone ; but if you grow slowly and steadily upwards, like the oak, you may have to wait a century or so before your sterling merits are recognised. Look, for instance, at the House of Commons to-day, where any man with quick repartee, cab-driver’s wit, clever innuendoes, is certain of immediate success, certain to override any less brilliant, less talkative man of much greater merit.

The conditions to-day are entirely in favour of the poser or the quick, shallow-witted man ; smart business brains of the racecourse bookmaker’s order rather than of men with more solid, more slow, more earnest brains of far higher calibre : they favour the stony-hearted man, while they almost kill the big-hearted, good-natured man ; they encourage all a man’s worst qualities, while they kill his best.

Modern Successful Men.—Roughly the chief factors for success to-day are these, in order of their power, beginning with the one where chances of success are certain and ending with the one where they are very uncertain : (1) influential friends—who can almost make you succeed ; (2) wealth—which can purchase your success ; (3) ready wits—which are so much in demand to-day ; (4) pleasant personality—which folks like, and they will always help those they like in preference to those they dislike ; (5) merit—which, unless it be quite average, very few can discern ; great merit can never be obvious to the crowd ; (6) luck—which, of course, may occur to *any* man at *any* time.

For one proof of the type of man who is successful among many others look at any list of “ Birthday Honours ” of recent years, and one sees the honours showered, with few exceptions, upon unheard-of men, wealthy business men who have merely helped, by money chiefly, one or other of the political parties. Our country’s greatest and really best men nearly all die as plain, ordinary, common men, though their fame, the fame of merit, spreads slowly—but very surely—to all the corners of the earth ; while our brilliant men are always before the public

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while they live : in every daily paper one reads of them and sees their photos ; but, when they die, no one misses them, they are rarely heard of again, and the next generation says : “ Who was so and so ? . . . What did he do ? . . . Never heard of him.” This is the notoriety which the merely brilliant man calls “ fame.”

Success and Jobbery.—The bulk of the men who succeed in life to-day are men who drop gently into their father’s shoes, or incompetent men who are pitchforked into fat berths by some relative. Other men, no matter how great their abilities may be, have an ever-decreasing chance of success. For there is no berth vacant anywhere but what some influential person tries to place one of his relatives into it, even though the relative may be totally unqualified, and in spite of the fact that there may be a hundred well-qualified and suitable men willing and waiting for the employment. Every berth that is worth having is at once filled by the son, nephew or other near relative of the man who has the berth at his disposal. Every contract that is worth securing is, though frequently put out to “ open ” competition, already given to some relative or friend of the man who has the contract at his disposal. This is, in my opinion, true of almost every vacant post which has to be filled, and every contract which has to be carried out throughout Great Britain, if not all Europe. Thus do incompetent men oust ability, and consequently hundreds of these ousted men go abroad to find employment, the country being thus robbed of their splendid services.

Decay of Good Fellowship.—Even our greetings have undergone a vast change. Our “ How d’you do’s,” “ Hope you are well’s,” etc., are, in most cases, empty formal expressions. But frequently they mean, “ I don’t care how you are, but I must be polite, for some day you may be useful to me.” Whereas in quieter times they were genuine inquiries as to the health of the person greeted. Our expressions “ yours faithfully,” and so on, are used when the expression “ yours if you can get the better of me ; but I’m trying to get the better of you,” should, in most cases, be used. Are the manners of men and women who jostle one another for seats on a tramcar or bus a proof that selfishness is dying out ? Are the manners of the motoring “ road hog,” who frightens horses by rushing past them, or who throws up dust and mud in all directions, indicative of growing friendship towards others ?

Look again at the men in our business trains going to and returning from their work ; do they show any remarkable signs of a desire for friendship one with another ? Not a bit of it.

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On nearly every face is written self-absorption, selfishness or ill-will ; every man glances jealously at his fellows as much as to say : " I wonder how much a week you are earning, and how you are earning it ? "—and to get an answer to these questions he scrutinises, without appearing to do so, his fellow-passengers from tip to toe : the collar, the tie, the clothes, the boots, the jewellery, the speech, the face, the hair, the hands ; the paper he reads, the class he travels, the earliness or lateness of the trains he travels by : and he reads his paper all the time in a train full of his fellow-men, all reading papers. I wonder what Dr Johnson or Thackeray would think of it all. No wonder the solitude of London, the world's most populous city, palls on men and women who come from the more friendly, though less populated, parts of the country.

" **Trespassers will be Prosecuted.**"—The rapidly increasing practice of railing in private estates, fields, woods, pools, etc., is a sore punishment to the hard-working, orderly, middle-class man. He must for ever restrict himself to the public commons, the public parks, the disappearing lanes and the few public woods, where he frequently finds a horde of the " rowdy element " damaging everything that is not under the immediate eye of some paid official, and taking away anything that is not screwed down. Never dare he stroll and ruminate silently amidst wild nature, where birds, butterflies and flowers are the chief objects of interest. Should he, on a hot day, be near the clear water of a river, canal or pool, he dare not plunge into it for fear of being punished ; or in the few places where he may bathe he must don a " costume," before he dare venture in ; or, he will find that he may only bathe in the early morning or evening, and *not* during a hot afternoon when he is craving for it ! Only a keen swimmer can realise what a trespass upon his liberty is this enforced self-denial. Everywhere the rabble goes he may go, but all other places are taboo, trespass. Many men and women regard these things as a distinct loss of personal liberty, which, beyond doubt, they are.

This is just a rapid survey of a few facts which tell me beyond doubt that man has hopelessly lost his way, that he is deep in the quagmire of ignorance and superstition, that no remedy will do any good which is not radical, drastic and universal ; something which shall lift him bodily out of the quagmire, before any of his minor ailments can be attended to.

CHAPTER XXX

WHAT IS A HAPPY POPULATION ?

A Struggling Nation of Struggling Individuals.—I think everyone will agree that it would be far more sensible to have a limited population of men and women living in comfort and happiness than a population, as to-day, so dense that life in comfort is only possible for the few ; while the bulk are compelled to struggle fiercely, in order to merely exist. In short, it is better to have a hundred happy people on an island than a thousand people who are nearly starving, people who do not live, but struggle all their lives, “ a desperate humanity, brutalised by overcrowding and the struggle for food ” (Sir RAY LANKESTER).

How Much Over-populated ?—This being so, we shall have to find some day a means of ascertaining the greatest number of individuals who can live in happiness, with all their liberty as citizens, in a country of fixed area and with limited food supplies. It is obvious that England could not support a uniform population of the density of London and, on the other hand, it is certain that a family of two parents and ten children would not by any means drain England of all her supplies of food and the comfort necessary for twelve human beings.

Then how many will England support ? It must be a number somewhere between evident under-population and the excessive over-population which we find to-day. To what extent we are over-populated there is no accurate means of saying ; I should say there are *at least* ten times more people in England than it can comfortably support.

Of course, over-population did not begin suddenly, and, though England has been greatly overcrowded for some long time, no one can say at what time over-population actually began.

Imported Food will not banish Poverty.—The land of England could support a far greater population to-day, even if none of its food were obtained from abroad, than it could have done in the days of William the Conqueror, for the simple reason that the producing value of the land has been so vastly increased. But while the land has long ago practically reached the limit, under present conditions, to its powers of food production,

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the population has increased to such an extent that it is now supported mainly by foreign produce ; and no man can say at what exact time the rapidly increasing population overtook the slowly increasing value of the land. This over-population has now led to such a terrible state of internal social chaos that, even if the produce from abroad were one hundred times greater, there are thousands of people in England who are far too poor to buy this imported food.

But of this we may be pretty sure, that England reached her comfortable maximum population many years ago. This is sufficiently shown by the fact that Englishmen were the first of all nations to go abroad with the intention of wresting wealth and land from other races and dubbing the land so acquired "British possessions." Had her land been bigger she would not have begun to colonise nearly so early, her small size alone accounts for the enormous tracts on the map of the world being painted red. The Spaniards became colonists largely through avarice, consequent upon the glowing accounts of the wealth of the Spanish Main, while the English and the Dutch became colonists through sheer necessity ; and this necessity accounts for the fact that they became such successful colonists. The Spaniards went out as greedy gold hunters and became colonists really by accident ; the English went out with the express object of colonising, because they were compelled to do it.

Why Folks die.—It is certain that, if no one had died in England for a hundred years, England could not hold all the population which would now be alive ! Then there would be, beyond all question, no room for new-born children at all, which is actually our condition to-day. Thus, it is a decidedly good thing for any community that death comes to all of its members in time.

Death should not be regarded, as we regard it to-day, as a calamity, as an event which ought not to happen and which somehow or other must be avoided at all costs.

This morbid fear of death is due, to a certain extent, to the teaching of the clergyman. For centuries he has preached that death and the after life are the two chief reasons of our existence on this earth, and that the life after death will be spent wallowing eternally in fire and brimstone unless we listen to his foolish recipe for avoiding it. Every child so soon as it can understand its mother tongue is taught to regard the day of its death and the avoidance of hell fire as the great objects to live and "prepare" for. Hence the widespread notion amongst all Christian communities that death is a huge black archway through which every living thing must go at the end of its life. But instead of

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being regarded as an eternal sleep (which is the most correct notion we can form of death), it is regarded as a continuation of this earthly existence, which will be happy or miserable according as the earthly life has been good or bad. Our Christian code of morality has taught us that many of the things *which men most enjoy* are wicked and sinful. Hence most men are "sinners" nearly all their lives, and knowing this, they dread the future consequences—the wages of "sin"—*i.e.* death and perpetual hell fire.

Nature has arranged things in such a way that as soon as one person dies another arrives to take his place, or, more correctly, many arrive and struggle between themselves as to who shall fill the vacancy ; it is an endless procession of birth, decay and death. If two or more arrive, when a country is full, to take the place vacated by one, over-population must sooner or later come about.

Danger of Starvation.—That England is very greatly over-populated could not be more clearly shown than by the fact that she is dependent, almost entirely, on foreign lands for her daily food supplies. This, of itself, may at any time, and probably will, be her ruin ; for if once her food-supplying fleet is crippled, it would certainly be the death-knell of England as a great power.

Plenty of Food but no Money.—But the fact that England must rely on foreign food is not, in itself, serious. It merely means that very many more folks can dwell on a fixed area of land which is not vast enough to produce food for them all, and that in consequence other parts of the earth must remain very sparsely populated. However, this point does not concern us just now. The main point is that it does not matter how much food is brought into the country, if the people for whom it is imported are too poor to buy it ; or, if the people (the middle classes) who can afford to buy food are in all other respects slaves—*i.e.* slaves with just enough wealth to buy food and clothes and pay the rent of a house, but whose chances of marriage and of having children are almost *nil*.

It is a question rather of the internal distribution of wealth ; of the conditions which prevail in the industrial world ; of the work there is to be done and the wages to be earned, in order to buy the imported food. The wages are the important thing ; for on these depend a man's freedom or slavery.

How Sentimental Man suffers for his Wilful Defiance of Nature.—Nature never allows the number of individuals of any species to increase beyond the comfortable maximum, hence animals in a state of nature are free, every one of them, to do each what it

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likes ; while man, because he defies natural laws, becomes a slave to the tyranny of his own laws.

How does Nature arrange to keep the population within the bounds of the land upon which it subsists ? Briefly by : (1) death by old age ; (2) death by accident, illness ; (3) death by plague, famine ; (4) death by suicide, murder, infanticide ; (5) death by revolutions and warfare.

All vacancies thus caused are rapidly filled.

Now the cruel conditions which we find in all civilisation to-day are due entirely to a non-understanding of the most simple fact that land does not increase, while population goes on increasing rapidly. Superstitious sentimental man upsets the beautiful laws which create a balance between the number of births and the number of deaths that are always taking place amongst mankind. Nature purposely creates far more life than the earth can sustain. Roughly speaking, I should say that at least seventy-five per cent. of everything that is born alive dies an early death in order that room may be found for the fittest or the luckiest of them only. How many acorns ever become oak-trees ? How many herrings' eggs ever become full-grown herrings ; how many mice, birds, tadpoles, caterpillars ever reach maturity, or do not die soon after ? Nature's main purpose is that those which do live, no matter what their numbers may be, shall live happy and healthy lives and have healthy offspring. Man says : " Oh, bother happiness and health, let's have a crowd, let's have quantity, not quality ! " As a consequence we see around us to-day the awful result of his attempts to defy Nature.

Stream of Life dammed up.—The population of England, and all other overcrowded countries, is like a huge river for ever flowing, but dammed up at the mouth by ignorant legislation. The continuous inflow has no adequate outlets ; its natural and normal outlets are stopped up. The chief outlet is allowing only the cleanest water of the river to get away, while the dirty water is carefully dammed up and kept in (see A, Fig. 21, p. 324). Dirty parents have their dirty children carefully provided for by the State ; the clean parents are obliged to kill their children before birth. Hence the river of human life to-day is composed chiefly of dirty water.

Children are for ever coming into the country, and far quicker than old people can get out of it. Life flows in rapidly but can get only a relatively small outlet. The one-time outlets of disease, accident, famine and plague are almost stopped up by the wonderful barrier put up by our doctors. Revolution and warfare, which formerly were

WHAT IS A HAPPY POPULATION ?

frequent, are now getting so rare that life finds very little outlet in these directions.

Even when England does go to war, she does herself a great injury, for not only are her best and most prosperous sons bled by taxation to maintain a huge army of paid assassins, but she sends her healthiest men to fight and die while she carefully nurses the very worst specimens she can produce at home and encourages them to breed and to make her next generation for her. Thus more of the clean water of life is wasted and more dirty water kept in the country.

Warfare of olden times, under more natural conditions, reversed the result of modern warfare, for it caused the best to survive and not the worst. In the old hand-to-hand fights, the best men came out victorious, while the weaker men remained dead or wounded on the battlefield to feed the crows. Thus was the nation kept a nation of fit and healthy men.

Sentimental Warfare.—In those old days, tribes of men, women and children were wiped out wholesale ; the wounded died of their wounds ; to-day a much smaller percentage perishes and the wounded are all carefully nursed. Thus the real purpose of warfare, which is to reduce the enemy's numbers by killing them, is only partially served. In those days it was honest fighting to the death, now it is almost a sentimental game of life-saving, truces, white flags, red crosses, saving of wounded, saving of women and children and all other non-combatants. Yet, beyond question, this sentiment, though a very pleasant thing to indulge in at the time, is making warfare a terribly expensive travesty and renders its purpose ineffective. Its ill after-effects are felt either directly or indirectly by everyone throughout the country.

Good and Bad Sentiment.—However, I shall hope to show that this sentiment, this desire not to kill, *if turned into a right channel*, will be the biggest and grandest step towards a long reign of peace which humanity has yet made.

"Thou shall not murder" is, when isolated, an absurd statement, for somebody *must* be murdered ; somebody *must* be killed, some human blood *must* be shed, and it is just a matter of the method employed in the killing and of whose blood we elect to spill. If our objection to the brutal killing of fine, healthy men in time of war were carried further, and ultimately led us to destroy, in a *merciful* way, the unhealthy, the superfluous and unwanted population at home, there would be no need for war ; no need to murder and mutilate the fine fellows which now compose the world's armies and navies. We should

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then make the unfit die for their country and not the fit. This is Nature's way.

England's Boiler too full.—There is no huger fallacy than that of regarding a stationary population as a calamity. Yet look at the hosts of journalists and "celebrated" men who are always deploring the falling birth-rate, when they should rather deplore the falling death-rate! Remember that England is like a boiler which will stand a certain pressure and no more; above this pressure something very calamitous will happen; therefore, an automatic safety-valve must be devised which will keep the pressure down to what the boiler will comfortably bear. The present pressure of the British boiler is just upon bursting point; in a little while we shall be in the midst of the horrors of a revolution, or it may be a great war. One of them must come soon, but which will it be? This much is certain, that the steam from the explosion will not be from plain water, but from bright red, running, hot human blood. To urge a greater birth-rate is to urge disaster, revolution, or, maybe, warfare. To find a *natural, scientific, self-regulating means of keeping the boiler always at a normally safe pressure* should be the endeavour of every thinking man in the country. And this is the purpose of my book.

CHAPTER XXXI

REDUCTION OF POPULATION BY EMIGRATION

WE have noticed that disease, famine, accident, old age, revolution, warfare, the crimes of prevention and abortion do not, by any means, provide an outlet for life sufficiently great for the inflow, because of their uncertainty and consequent inadequacy.

Emigration too Risky.—"Then why not emigrate?" is the obvious retort. "Why not go abroad to lands where there are no people?" To this question the reply is fairly simple—viz. Firstly, there are few, if any, tracts of habitable land not already inhabited by some race of human beings. Secondly, emigration has been going on for very many years, and the vast areas which these millions of emigrants have occupied are now getting so full up that would-be emigrants have the greatest difficulty in knowing where to go. The possibilities of emigration are rapidly becoming smaller. Thirdly, comparatively few men can afford the money to go abroad. Only the boldest men care to take the enormous risks of reaching a new country without funds, without friends, without introductions, and with only a hazy prospect of immediate work. It is extremely difficult to earn a living in any of the colonies; emigrants without capital are sweated as cruelly as workers are sweated in England. Unemployment and low wages are rapidly growing evils: and if a man can earn enough to keep *himself only* he is looked upon as a fortunate man. Christianity, which has caused chaos in Europe, is rapidly causing chaos in the colonies; for the simple reason that the same cause always has the same effect.

State Indifference.—When the small exits of a burning theatre result in death, from panic or fire, our local authorities insist on more exits being made; but not so with the doors through which England's overcrowded millions want to go.

Surely the State must recognise that emigration is a national necessity! Why then does it not endeavour to make the prospects of getting a living in a foreign country less forbidding? Then there would probably be such a stampede as the world has never seen. Look how men rush in a perfect frenzy to a newly

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discovered goldfield ! Does not this rush show that if folks only have the chance to get a living they will go to the ends of the earth for it ? But what prospects do our colonies offer to a man—there are thousands of them ready to go—who is sick of the prolonged and useless struggle for a living in his own country ? Almost no prospect at all. In spite of this, a vast number of men, who are compelled to take all risks, are leaving England for good.

From the Frying-pan into the Fire.—How can the average man in England be expected to go from the pinched conditions of his own country to another country, where the conditions may be as bad, if not worse ? It would mean a jump from the frying-pan into the fire ; from Whitechapel to starvation in the centre of an arid desert ; from the slum to starvation in the Australian bush ; from the office and lodgings to starvation in the pestilential jungle. Unless the State will regard it as a prime duty to find out where men are wanted, no average man unless sorely pressed will go out on the “ off chance ” of improving his conditions.

England's Best Men emigrating.—The colonists that are most required are manual labourers of both sexes ; middle-class men who have not been brought up to manual labour are not wanted. Curiously enough, it is the middle-class man most of all who wants to go abroad, because, even though he be a single man, conditions are quite as much against him in England as against the labouring classes. On the other hand, the irresponsible labouring classes are nearly all married early in life and so the expense of going abroad is too great. So it results in this : that numbers of middle-class men, England's best sons, men who have been brought up in England's best homes, sons of England's best parents (who are to be found in their hundreds in our big cities, forced to accept wages frequently below those earned by the State-aided labouring classes), are compelled to emigrate every year. Thousands of them who recognise the fact that their prospects in England are absolutely *nil*, go abroad with only the poorest prospects, preferring to do manual work, cattle or fruit farming, rather than to live a life of city drudgery all their days ; while the labouring classes who have been brought up to manual work cannot emigrate because they cannot pay the necessary expenses. The middle-class man in the new land often turns out to be a square peg in a round hole, while the round pegs, the working classes, who *ought* to emigrate, do *not* do so, except to a relatively small extent. Indeed, it is highly probable that only very few of the labouring classes would emigrate if it were not for the fact that they have

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“assisted passages.” This system of assisted passages is a positive crime. Poor men and women are enticed to emigrate under false pretences, just in order that the colonial capitalists may grow rich out of their poverty. Would not a big firm in London willingly give an “assisted passage” to a poor north-country labourer if they knew that they could sweat him on his arrival in London? Certainly. And this is just why the colonial landowners so generously offer assisted passages!

However, so great is the pressure of population in England that, in spite of the forbidding future which often lies before emigrants, about one quarter of a million men and women and children annually emigrate from England. Vast tracts of land are not habitable until they are made so by man; how can the average emigrant hope to do this single-handed?

Half the World emigrating.—What do we find in nearly every country to which the English are emigrating? We see them jostling with a mixed crowd of surplus men and women *from every country in Europe*, so that the doubtful support which the colonies and other foreign countries have to offer is also being greedily hunted after by the Englishman’s rivals from European countries. Thus we see that men and women from *all Europe*, besides most of the Asiatic countries, are emigrating.

“During the last 12 years Canada has received the citizens of 42 foreign nations, among them the following:—Austria-Hungarians, 142,000; Hebrews, 54,000; Italians, 71,000; Russians, 49,000; Finns, 15,000; Swedes, 22,000; Poles, 14,000; Japanese, 14,000” (*Daily Mirror Year Book*, 1913).

Rubbish Heap of a Great Nation.—The best men mentally and physically are going out, the worst are being left at home. All the posts worth having in England are, with the fewest exceptions, given, not to the men who deserve them, but to some incompetent relative of the person who has the post at his disposal, while the man who is competent is ousted and more often than not has to go abroad. What does this mean to England if carried on much further? It means the desertion of England by her best citizens, leaving the country at the mercy of her most incapable men. And, if future generations live to see England an unwanted, famished island, full of asylums, prisons, working-men’s dwellings; of idle manual labourers, wastrels and idiots, a rubbish heap of a once great nation, it is, to say the least, only to be expected. For our legislators could not more surely arrange such a sad future if they put their heads together for the express purpose.

Britain for the British.—Again, if our legislators acknowledge

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that England is, first and foremost, the land of the English, why do they open every port to the hosts of undesirable aliens which are continually pouring in? Surely such an act is nothing less than criminal while English working men are suffering from overcrowding, low wages and unemployment. Is it not a prime duty of the legislator to give the nation which pays his wages his entire sympathy and support? These aliens cost the taxpayer thousands of pounds per annum in one way or another and rob working men of all classes of thousands of pounds in wages. Yet our legislators, calmly acquiescent at the outpouring of thousands of Englishmen who cannot get a living in their own country, are equally tolerant of the inpouring of notoriously undesirable foreigners. The attempt to deport alien criminals is a childish joke. It is well known that they mostly return within a few days.

Emigration not a Solution.—It is certain that, inconceivably vast as foreign continents are, there is a limit to their wealth and to the lives they can support. Is the world going on for ever and ever with the great majority of its men and women fighting thus for a bare existence, when, by a simple and automatic method of regulating its population, all its inhabitants could live, *each nation in its own country*, and enjoy their liberty to the full?

Must England and the other European countries continue to live in the present great stress (which in spite of emigration is increasing every day), until *all the world* is over-populated? Why need England or Europe worry about the population of other continents, while they are themselves in such misery? Why do not the European nations put their own houses in order *now*, for the benefit of the men and women *now* living? Is it not better to keep England for happy Englishmen without bothering our heads about the population, management or mismanagement of other countries? Certainly it is.

All this overcrowding and poverty are the outcome of the savage military notion that the European nations *must* fight, and must therefore have men for soldiers and sailors. Is it not much wiser to say at once: "We know that warfare is useless and ruinous, we will *not* go to war." "We know that emigration does not answer the problems due to overcrowding, therefore we will prevent overcrowding, and with it warfare, in a scientific, natural way. We know that destruction of some human life is imperative, indeed the most urgent need of the hour, we will therefore find the most *merciful*, the most common-sensed method of destroying the most unworthy, most unwanted members of the community."

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White Men the only Survivors.—Then again, must “civilisation” for ever continue its mad career of utterly useless competition until no other animal except cows, pigs, dogs, horses, sheep and fowls exist? Already many of our big, beautiful wild creatures are being so cruelly slaughtered, by rich, self-advertising “sportsmen,” that they are rapidly becoming extinct. Many other lovely creatures are in the same sad plight because our womenkind, like savage women of other nations, will have rare furs and feathers to wear in order to attract attention. And what about the countless smaller races of mankind? Are they to be brutally murdered by the sword, shot down as we shoot rabbits, or decimated by the diseases which the “syphilitised” white man takes about with him? Is it not murder of the foulest order to send out soldiers and sailors to slaughter the inhabitants of another land, merely because the white man wants to rob them of their land? Certainly, yes.

Every man must admit that the coloured races are God’s creatures and that they have as much right to inhabit their own parts of the earth as the white man to inhabit his. Then why insist on useless conquest of other lands, and emigration thereto, when it does endless mischief to other races of mankind without in any way bettering the conditions of the countries from which emigration takes place?

Limits to Emigration.—In any case, though it *may* be a century or so before the habitable parts of the globe are sufficiently populated, emigration, which is going on from every country in Europe, America and some parts of Asia, has a limit, and in my opinion that limit is more nearly reached than is generally supposed. It must also be borne in mind that, thanks to our silly missionaries, many semi-savage tribes are rapidly increasing their numbers, instead of limiting them by infanticide as they used to do, thus leaving still less room for emigrants from Europe. In fact, in America and South Africa the increase of the black races is actually causing a decrease of the white races, in just the same manner that the increase of the worst classes in England is causing a decrease of the best classes!

This important point must not be lost sight of. In nearly all parts of the world to which the white races have emigrated prevention is practised by the best classes; this of itself is a sign that conditions are pinched to some extent, go where you will. For prevention and poverty—like crime and poverty, like celibacy and poverty, like female suffrage and poverty, like nepotism and poverty, like competition and poverty—go hand in hand. So that no matter what part of the world a man may go to, he cannot live a free, happy, healthy normal

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life, just because the conditions of life are always pinched. Does this not argue that not only are England and all Europe over-populated, but that the whole world is somewhere near its maximum population? If this be so, then emigration is almost played out as a solution to the big problems due to over-population.

Increasing Population : Decreasing Produce.—And lastly, there is this all-important point which, in spite of what Malthus has told us, is generally regarded as not serious at all—viz. enormous areas must always remain almost unpopulated, otherwise the inhabitants of the world will have no timber, no cattle, no sheep, no corn, no grazing ground, no flax, cotton, tea, coffee, etc.

Therefore as the *population of the world increases*, so ought

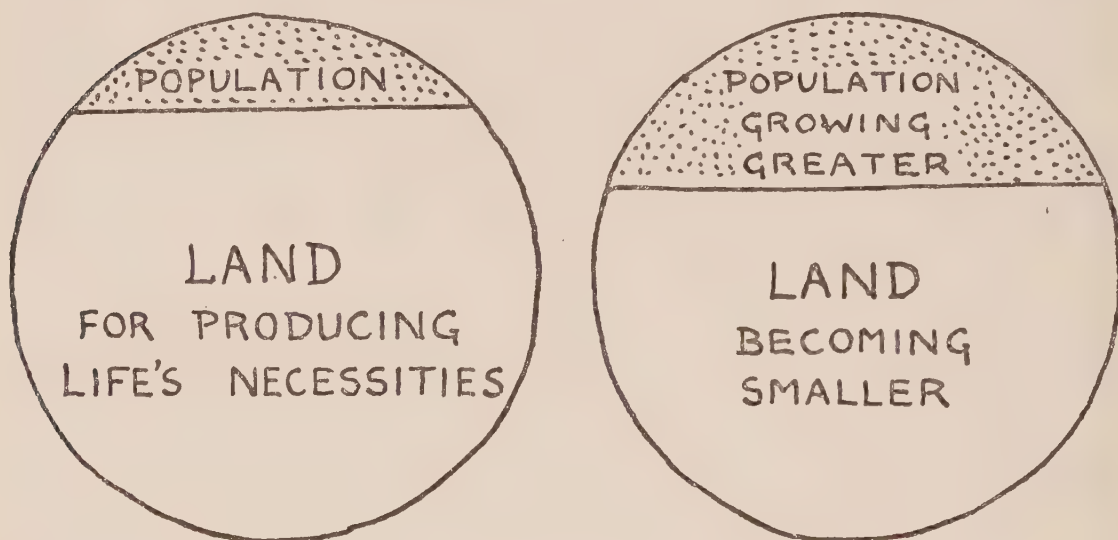


FIG. 19

the *unpopulated area to increase*; as the population grows, the area necessary to provide for its wants ought to increase also. But this of course cannot take place. If the population is crammed three or four layers deep in our cities, where it is impossible to produce food and life's other necessities in the raw state, there must be a corresponding huge area left where corn, cattle, timber, metals, etc., can be produced. Hence the value of Australia and Canada, for instance, lies in the *scarcity* rather than the abundance of their populations.

What is taking place now is a rapid increase of the world's population and a proportionate rapid decrease of subsistence land. Hence we find that instead of subsistence land increasing with population, it decreases as population grows, simply because the earth is limited (see Fig. 19). Bearing this in mind,

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it is certain that the population of the earth is far nearer its maximum than is generally supposed.

Man his own Enemy to the End.—In all nature there is a strict relationship between the area of a piece of land and the size of the animals which it will comfortably maintain. Big animals are rare, medium-sized animals are commoner, while small things, such as insects, swarm almost everywhere. When we come to microbes it is hard to find a surface where they are not found in uncountable millions. Two acres, for instance, will support, say, one horse, or four sheep, or twenty rabbits, or a thousand field mice, or a definite number of thousands of flies, or a definite number of millions of microbes only ; in Nature a definite balance is struck. There is also a definite proportion between the size of the earth and the number of animals of the size of human beings which it can support.

The white man ignores this balance altogether ; he says : “ We are the strongest of all men and other animals, and, while continuing to fight one another, we will conquer the whole of creation ; we will wipe out every living thing that comes in our way and ultimately be the sole survivors of all the living things God has created.” This is what the white man is actually in process of doing. When he arrives at that goal he must turn and rend himself, for he will then be in his own way. Why go on pursuing such a useless ideal, when, after our pains, no greater happiness is found than was known ten thousand years ago ? Why not leave the coloured races in peace ? Why not leave the beautiful animals of the forest, jungle and plains unmolested ? Why not limit our own populations in an automatic, common-sense way and be at peace with ourselves and all God’s other creatures ?

CHAPTER XXXII

THE WAY OUT

IN preceding chapters I have attempted to roughly outline the horrors of the conditions resulting from over-population in England to-day. I am sure the reader has said to himself many times : “ Well, how can these difficult social puzzles be answered ? Can they be answered at all ? ” I shall now attempt to show the open door through which Nature is imploring purblind humanity to go, to a long-enduring and almost perfect freedom, a freedom as perfect as mankind can ever know.

The main overflow channel of England’s population is undoubtedly that afforded by the use of preventive methods and the practice of abortion. These practices are carried on for the express purpose of keeping the population within bounds, for reasons already discussed.

Children are not wanted.—So many of the homes of England’s best classes are kept going on such restricted means, so many of the best parents are forced thereby to limit their families, that it is no exaggeration to say that almost the whole of the best classes are straining every nerve to avoid having children. In my opinion, 95 per cent. of the people of England do not want children to-day. The best classes do not want them and, because they are responsible beings, do not have them ; the worst classes do not want them, but have them because of their utter lack of responsibility. The “ State ” wants them, so it says—but the welfare of the people of England must be considered before the autocratic and foolish demands of the State. Nature is *compelling* the people to limit their families, compelling them to defy the foolish decrees of the State.

Why the State wants Children.—If I ask a man : “ What does the State want children for ? ” he invariably replies, “ Why, to turn into soldiers, of course ; to fight Germany or some other rival power. How can we provide soldiers if the population goes down ? ” Why, I ask, should we fight Germany ? Why should Germany fight us ? Are Germany and England like two big babies who cannot find a peaceable solution to the present ill-will towards each other and the chaos in their own

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homes? Why do the peace-loving Christian nations still pride themselves on their armies, their navies, their power to kill each other, when every nation knows that war is nothing short of a useless catastrophe, that warfare to-day spells ruin to both victor and vanquished? When will they realise that the maintenance of huge fighting forces is a wicked waste of human life, human toil and wealth which ought to be spent to better and higher purpose?

Just imagine two, nay, many, civilised countries—where Christianity has been preached for centuries, and is being preached to-day—keeping up enormous populations, each at discord internally (poverty, misery, chaos, unrest being the main features of the internal condition of each), for no other purpose than to fight each other! In each one of them militarism, the organised massing of paid assassins, is the practical ideal, while Christ's "Thou shalt not murder," "Peace to all men," is the empty verbal ideal. Surely the nations have now reached a stage in their development where intellectual and common-sensed methods of reducing the population should replace such ruinous, savage, useless methods as war?

First rule Thyself.—Cannot the great white nations learn so to rule themselves, so to regulate their own populations, as to *destroy the necessity* for the conquest of other lands whereto their crowded-out men and women may go? Can they not, when peace at home is first restored, disarm and form a huge combine and spend their vast sums of money on higher things than useless warfare? Can they not combine *now* instead of later on, as they are bound to do, to advance themselves and the rest of the world?

Warfare kills Welfare.—When will they be convinced that, after a war is fought and won, neither side is better off than before the fighting began? Is England better off for having conquered India, Canada, New Zealand or Australia? Not the least. Is Germany any better off because of her foreign possessions? No. In fact, it is safe to say that both of these nations have never been in worse straits than they are now in, yet their fighting forces are bigger than ever! When will the nations see that war can be replaced by another and entirely peaceful means, of keeping down the population, of automatically suppressing the unfit and encouraging the fit; a means which is ready to hand, visible to them all, if they would only remove the blurred spectacles of prejudice, and fling false sentiment to the winds. When will it dawn on them that a nation of a limited number of happy individuals is a thing to be valued far before a vastly overcrowded nation, composed mostly of

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slaves, a nation divided against itself and at perpetual war with other nations ?

A Glance Back.—I often wonder what a man of two hundred years hence will think when he reads of the inner history of England's life to-day, the history of her Black Ages—when he reads that the population was kept down by the use of such refined, diabolical methods as prevention and abortion. Will not a cold shudder go down his back, such as we feel when we read of the atrocities of the Roman amphitheatres or the mutilations and burnings of living men and women during the “Dark Ages” ? Will he believe that we were civilised when he reads that the nations preached peace and good-will to all men, while they practised hatred, revolution and warfare ; when he reads that the State still demanded more and more children, while the land was already overcrowded to an alarming extent ; when he reads that the fittest classes were living celibate and childless lives and were gradually but surely becoming extinct, while the unfittest classes grew and overran every corner of the land ? He will stand aghast when he reads that Englishmen, at this very time, knew how to produce the finest cattle, horses, dogs, cats and fowls, the most gorgeous and delicious fruit that the world has ever seen ! He will hardly credit his own senses when he realises how skilfully the man of to-day could co-operate with Nature to rule the animals and plants under his care—and how, at the same time, he made such a terrible fiasco of his attempts to arrange his own affairs happily !

Relics of Savagery.—And what will he think of the battleships and the maxim guns, the prisons and the asylums ? Will he not regard them just as we now regard, with a feeling of pity and anger, the instruments of torture of years ago, the rack, the thumbscrew, the Little-Ease and the Scavenger's Daughter ? He will find it hard to believe that the white races prided themselves on being civilised and peace-loving, while they considered it their first duty to impoverish themselves to maintain great armies and navies for the express purpose of slaying each other in the most brutal manner possible. He will smile when he reads that civilised white men went to war—only with different weapons—against their neighbours in just the same way as the so-called savage races, devising no better means of reducing their population than the most savage and primitive of all—warfare.

A Record of Semi-Civilisation.—He will say, “Why did man not employ the same methods to govern himself as he employed to govern the living animals and plants in everyday use ?” He will probably discover that the reason for man's

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power to rule animals and not himself was that he had a curious superstition regarding himself but *not* regarding the animals he kept. He considered himself to be a very special kind of animal and, for that reason, no matter how unfit or useless any of his own kind were, they were on no account to be destroyed ; on the contrary, they were to be nursed, fostered and amply provided for, and even encouraged to have such numerous offspring as to crowd out altogether the fittest and best individuals. All other animals were regarded as “beasts which perish,” to be used for food and other purposes, and to be killed if they were, from any cause, deemed unfit for further use. What will he think of those who spread this superstition abroad—our clergymen, and their different little gods ? He will regard them as we now regard fakirs, witch doctors, Dark Ages necromancers ; and their gods he will treat with the same indifference as we now treat Jupiter, Venus, Pan, Diana or any other imaginary gods :

Nature's Way.—When a man's body is injured from any cause, Nature at once sets to work to remedy the injury : when a nation is suffering from a serious complaint, Nature would likewise remedy the complaint if she were not thwarted by the ignorance of man. If a nation is suffering from the evils due to overcrowding, Nature's remedy is to reduce numbers by some means or other. There *must be* an exit for superfluous life, and if the obvious exit is barred, Nature will *force* other exits, as she is doing to-day.

Now let me survey a few facts which I think will convince everyone that Nature is striving her utmost to reduce the nation's numbers by other means than those which the law allows to-day.

Some Blood must be shed.—Natural death, accident, suicide, starvation, pestilence, famine, disease, emigration, warfare, revolution, the use of preventives and the practice of abortion, even when they are all combined, do not form an outlet of proper proportions to the enormous inflow of life. *Life must be sacrificed by some means or other ;* this sacrifice must be carried out by human beings, and the sacrifice must consist of human beings. Then why not let us choose the *most humane form of sacrifice*, and choose for victims those who are, as we shall see, *obviously superfluous and very much unwanted ?*

Which shall we sacrifice ?—Can we not see the immense saving to a nation by sacrificing new-born and very much unwanted babes, rather than costly soldiers and sailors ? Do we not all know that warfare wipes out a nation's fittest men and leaves its worst at home ? And even then *leaves all our*

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social problems unsolved? Can we not see that it is better to sacrifice the life of an unwanted babe, rather than the health of its mother and, in a lesser degree, of its father? Can we not spare scores of unwanted babes rather than the scores of men who are forced by the stress of life to commit suicide? Can we not spare hundreds of unwanted babes better than the hundreds of valuable men, women and children who are killed morally and physically every day in the fierce battle of life? Can we not destroy babes in a more humane way than by running over them in our busy streets or by slow martyrdom?

Unwanted Children Everywhere.—Can we not draw a moral from the increase in the number of dead bodies of infants found in our rivers, fields, ditches and hedgerows, in the trunks of our domestic servants, or the number of children abandoned every year? Can we not draw a moral from the increase of our unwanted orphan population, from the enormous number of infants intentionally overlaid by their mothers, from our terrible baby farms, from the barbarities of our nursing-out homes and from the increase of the unwanted children of the poor, whose early lives are spent in a state of starvation, crime and depravity which baffles description: children who are beyond any shadow of doubt a superfluity, a millstone round the necks of their parents—nay, a millstone round the neck of the whole nation?

Man-Traps and Great Trouble.—Can we not draw a moral from the fact that a married woman when she becomes pregnant describes herself as “caught,” as if it were in a man-trap; while an unmarried woman is described as “in trouble”? And this “trouble” is one of the most terrible forms of mental agony known to women. It is no exaggeration to say that pools of tears are shed in England every year by distracted girls who are either “caught” or “in trouble.” If these things are so (and they cannot be denied), why does the State still persist in dragging the country to ruin by demanding more children—more traps, more trouble, more tears? The fear of this particular form of trouble haunts, like a demon spirit which it is impossible to shake off, nearly every married woman in England, and thousands of unmarried women too. Do we not know that thousands of England’s best women and men look forward with anxious dread to a certain day in every month, and that they mark the calendar in order not to make a possible mistake about this dreaded day?

Maimed Children.—Can we not draw a moral from the great and ever-increasing amount of physical suffering, of self-inflicted

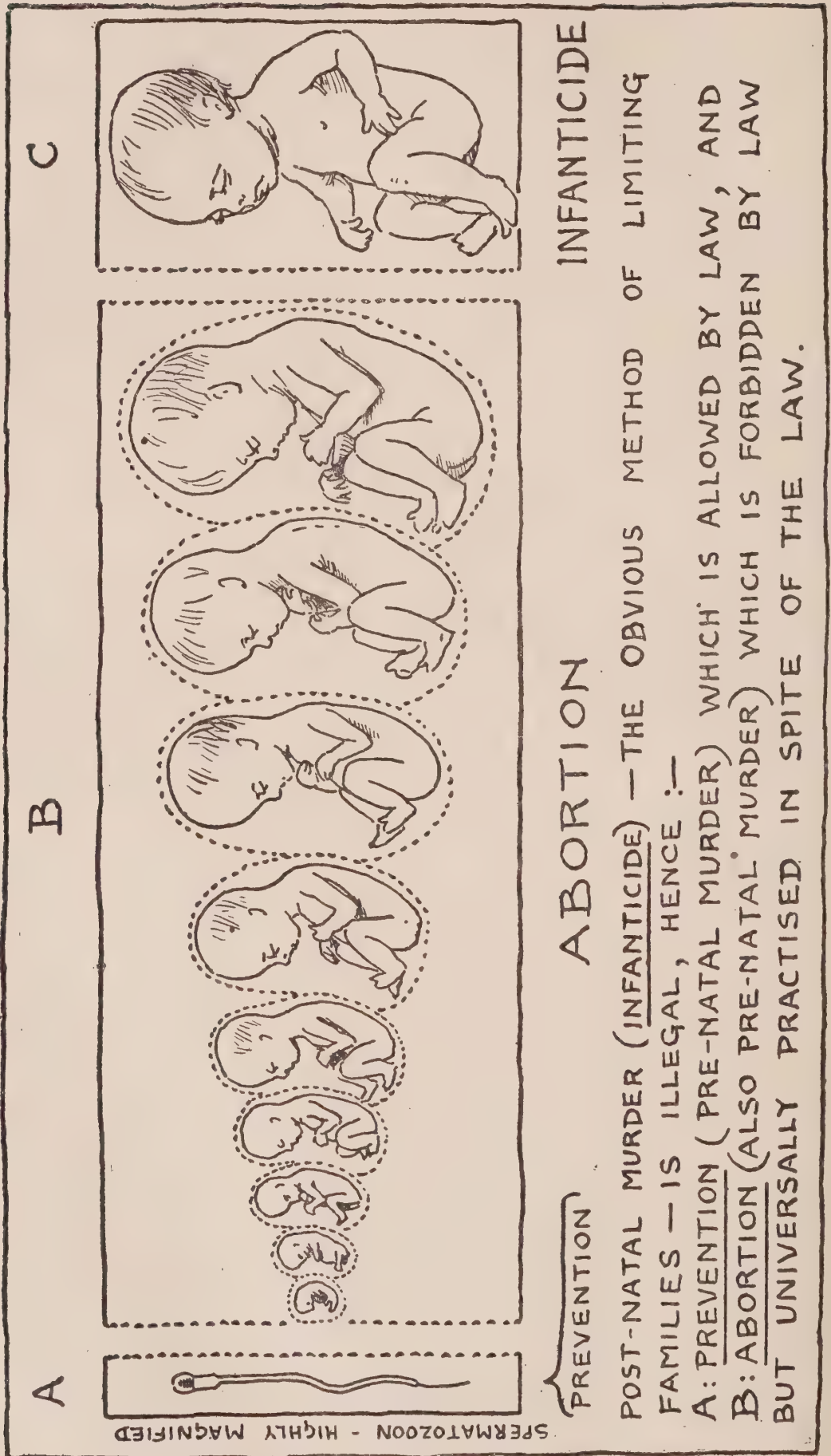
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tortures, even death, which are the direct results of attempting to procure abortion? Can we shut our eyes to the increasing numbers of children born into the world whose mental and physical health is seriously injured by the repeated attempts to kill them before birth? (I wonder if statistics can give us any information on this very serious point! How many children are born to-day, whose prenatal life has not been criminally tampered with? From my own investigations, I should say that their number is about 20 per cent., and these few are either the children of the few very rich or else of the poorest, worst and most irresponsible parents in the country. And, so long as the present severe conditions continue, the number of children produced in a perfectly natural manner—*i.e.* untampered with—will gradually decrease.) Can we not draw a moral from the increasing number of men and women who are seriously handicapped in life by having what are now called “encumbrances”—*i.e.* children.

Infant “Rubbish.”—What is the value in the open market of a babe to-day? Nothing: and this is just the value of anything else which is unwanted. Potato peelings, stable refuse, scrap iron, old newspapers have at least some market value; while race-horses, dogs, cats, canaries and orchids are often sold for their weight in gold. But human babes are almost everywhere without value—not worth one penny-piece to any man. Thousands could be and would be put up for sale to-morrow if there were even the slightest chance of a purchaser being found.

Is this not an undeniable proof of the awful fact that children are not wanted. Certainly it is. But when we consider that parents are willing to pay five shillings per week or more—and this often with the utmost difficulty—to be rid of their babes, in just such manner as a farmer pays for the riddance of vermin from his corn, or as a man pays another to remove the disagreeable contents of his dustbin—surely no stronger proof could be found that human babes are very very much unwanted. Ask the doctors of the poorest quarters—of the suburbs—of even the more wealthy quarters of our cities—how many parents want children to-day, and they will tell you “very very few; most parents dread the thought of having a child.”

Nature’s Unheeded Voice.—All around us is the unheeded shriek of almost the whole of civilisation in our ears: “We don’t want children, we cannot keep them during such a cruel struggle for life’s necessities.” Beyond all question this is Nature’s voice, “We don’t want children.” It is not, as is commonly supposed, the expression of a selfish whim on the part of a few



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lazy, pleasure-loving individuals ; it is the cry of all civilisation, of England, France, Germany, America, Canada, Australia, New Zealand and every nation in the world. Yet, in spite of this universal cry, there is no one who heeds it or sees its huge significance. Some day it will be heeded, when the scales of superstition have more completely fallen from man's eyes.

The Law has thwarted Nature.—The diagram opposite (Fig. 20) will show the remedy which in my opinion is the only means of solving the serious problem of overcrowding ; of doing away with poverty and all the other social problems which are directly due to poverty. I merely propose to replace methods A and B by method C.

I plead for *post*-natal murder, with its countless advantages, instead of *pre*-natal murder, with its countless horrors. This will allow a nation of men and women who destroy young human life wholesale to profit themselves in every way, instead of enduring the useless and almost universal suffering which accompanies the present-day attempts to destroy human life. This slight, though immensely far-reaching, alteration will allow a nation of human life destroyers to merely alter their methods of destruction.

Note.—I may here say that the punishment for this “ illegal ” murder of a new-born child is so severe that it *alone* is the cause of the great unrest and misery throughout Britain and every country in Europe ; for, had it been legal to destroy children by a *sure* method just *after* birth, instead of by *doubtful* and dangerous methods *before* birth, we should never have reached the terrible state of over-population which we see everywhere to-day. No man would have resorted to the ingenious and refined forms of murder which we call *prevention* and *abortion*, if the law had allowed him this *natural* and *obvious* means of reducing his family. Had it been legal fifty or a hundred years ago, the sentimental objections which the new idea will meet with would have been overcome long ere this.

Salvation of Health.—This slight alteration of the law will leave the *natural functions of the adult male and female, of all grades of society, to take their natural course* until such time as the child is born and has a separate existence ; then, with no physical pain to the mother, the child is *mercifully* deprived of life. By this means parents will be left with their nervous systems untampered with (which cannot be so when preventives are used), while abortion will never be heard of, except when the doctors insist upon it.

Shock of New Ideas.—This method of destroying unwanted

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infants is commonly known by the unromantic title "Infanticide."

"What? Infanticide? What a monstrous, idiotic suggestion!" is what will be said by the vast majority, like those who, in 1871, railed against the new idea of man's ascent from a lower form of life, exclaiming, "What? Descended from monkeys? What a monstrous, idiotic suggestion!"

Yet the difference between post-natal and pre-natal destruction is merely that one is illegal, the other (excepting abortion) is legal: they are one and the same thing in reality. In either case, the result is a destruction of human life, enforced by great overcrowding and the consequent impossibility of supporting more human life.

Not a New Idea.—It is not by any means a new idea; infanticide has been practised for thousands of years by many nations, nearly all of which have been made up of men and women of splendid physique and high moral qualities.

"In the human race, infanticide is too common. The Greeks and Romans did not regard the newly born infants as possessing any right to live. The old Germans held themselves free to expose their infants. The Arabs . . . were in the habit of burying many female children alive. In India a similar custom is common, and in China it is notorious. According to Eital the Chinese of the province of Canton very often kill female children immediately after birth. 'It may be said,' he wrote 'that the murder of female infants is the general rule among the Hak-lo, and especially among the Hak-ka of the agricultural classes. The Hak-ka themselves estimate the number of female children exposed as about two-thirds of those born.' In a little village in which the author lived for several years, an investigation showed that without exception women who had given birth to two children had killed at least one of them. In Tahiti two-thirds of new-born children are killed, those of the female sex making up the greater part of the numbers. The first three infants and all twins are killed, and as a rule not more than two or at most three are actually reared. Among the Malanesians the custom of infanticide is very common" (METCHNIKOFF: "Nature of Man").

Infanticide must be Voluntary.—The immediate and future advantages, which I will roughly outline, of this "new" means of keeping the population within bounds are positively enormous, while the only thing which can be put in the balance against them is *sentiment*. This "new" liberty must not be enforced, for then it would not be liberty. No man or woman should be compelled to practise infanticide, as they are compelled to-day to keep unwanted children alive to their own

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ruin, to the ruin of their children, and to the ruin of the community. Should a man and woman have religious or sentimental scruples and still prefer to murder their children *before* birth they should be free to use the preventive means now in use for this purpose.

Slaves set free.—Until voluntary infanticide is made the law of the land, no man or woman who has any sense of responsibility can call himself (or herself) free. By this means only can the liberty of passion be enjoyed in the way God intended, and this irrespective of wealth, title or social position. Thus, the sorely oppressed middle classes will have a liberty which at present they are almost entirely robbed of, though the very rich and the poorest and worst classes enjoy it almost to the full.

Misery banished.—By this means the poorest classes will have a legal way out of the destitution and ruin which unwanted children now bring upon them. How gladly they will avail themselves of this new and only means of salvation can only be realised by those who know the extremities to which poverty drives them ! Thus will thousands of children, such as those who now roam the streets, be saved from lives of misery, squalor, crime, and starvation ; from lives spent, when adult, mainly in gaols, convict settlements, workhouses or asylums. Thus will the poverty of the lowest-class parents and the lifelong misery of their children be banished, while a little later on the taxpayer will be relieved of a host of his social enemies and the cruel burden of maintaining them.

Child Neglect enforced and then punished.—But it is essential that parents of the irresponsible classes who choose to have and keep a family should look after it well : and there is no means of enforcing this other than by severe punishment for the neglect of children. This punishment should be even more severe than it is to-day. Such punishment would, as to a limited extent it does to-day, bring home to thoughtless parents the fact that it is a serious offence to keep children unless they can be provided, at the least, with life's necessities. At present, it is no offence at all, and the result is that these classes are now the only providers of the population which is to form England's next generation :

“The State should severely enforce the duty of the procreators of children to nourish their offspring. Rich or poor, no father or mother should escape this duty, whether the child be legitimate or illegitimate” (FOREL).

It is therefore necessary that the punishment for keeping

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a child alive which the State (*i.e.* the taxpayer) has to maintain should be physical castigation of some sort, and this for several reasons: (1) it is cheaper to the taxpayer (better for the community) to flog a man than to maintain him in prison for no good purpose whatever; (2) it is impossible to fine them because they have no money; (3) it is absurd to clap a man into prison while his wife and children are thrown upon the ratepayers; how can a man work for his wife and family in prison? And is he cured of his propensity to be cruel to his children when he comes out of prison? Not a bit of it; he becomes more indifferent than ever. Besides, imprisonment is, in any case, an unnatural punishment: a useless, barbarous refinement of semi-civilisation; and a tax for this purpose is an immoral exaction; for the taxpayer has done no wrong.

Punishment for Child Neglect will not be Necessary.—That starving women will willingly destroy their children for the sake of a small sum of money is well known.

“At one time a large number of children were murdered in England for the mere purpose of obtaining the burial money from a benefit club” (*Encyclopædia Britannica*).

That an increasing number of women are killing their new-born children, in spite of the terrors of the law, because they cannot maintain them, is also well known. Then why not utilise these eloquent and well-known facts? Who can say how many poverty-stricken mothers will destroy their children when the terrors of the law are removed? They will be numbered by thousands; and this rapid decrease of our pauper population will result in untold good to the community. A woman who will “willingly” destroy her child for a small sum of money is driven to it entirely by her poverty. Is she to be denied this relief from the horrors of the *poverty* in which she lives and struggles, which she has tasted to the last bitter drop, and which cannot be over-estimated? If it will better her condition (and she will *at once* recognise this obvious fact), if she can bestow all her maternal love on one or two children instead of none of it on a dozen, she will be only too pleased to do so. Moreover, she will not require any supervision by expensive meddling State officials. Her nature will guide her and she will rush for salvation from the horrors of poverty through the newly opened door.

Death of the N.S.P.C.C.—In a very short time the N.S.P.C.C. will become defunct because these women, whose good qualities are all crushed to death by poverty, will become the proud and loving mothers of one or two children; cruelty will become

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unknown. If our legislators and such interfering societies as the N.S.P.C.C. would only realise that these poor mothers are *compelled by circumstances to be cruel*, they would recognise the enormity of their attempts to punish it in the merciless way they do. They would recognise that as poverty increases, so does cruelty increase, and that when poverty is banished cruelty vanishes—and with it the necessity for the N.S.P.C.C.

What could be more outrageous than to punish these poor parents on the ignorant and wrong assumption that they are cruel because they delight in cruelty, as if by nature they were vicious and gloated in seeing their children suffer? Nothing could be further from the truth; this cruelty to children is a recent development, due entirely to the increase in poverty. No animal, human or otherwise, can possibly develop such a trait under normal conditions. Why is it that wild animals are not cruel to their young? Why is it that they require no N.S.P.C.C.? Why is it that English parents never required such an institution until quite recent years? There is but one answer—viz. cruelty to children began when great stress began, it increased as the stress increased and it will continue to increase until conditions are made easier, and those conditions cannot arise until the population is immensely reduced.

Parents punished To-day because they cannot perform Miracles.—When infanticide is made legal we shall hardly ever see a dirty, unhealthy child anywhere, because poor parents will avail themselves of this new means of bettering their own conditions and of avoiding punishment for cruelty. This legal loophole does not exist to-day. They commit no crime in having children, yet, because they cannot keep them from starvation (*i.e.* because they cannot perform miracles!) the law punishes them! As things are to-day, it is utterly impossible for a man with eighteen shillings, or frequently nothing, per week, to maintain a wife and a family of five, six, eight, ten or perhaps twelve children, without their undergoing intense suffering. The poor wretches have no loophole, except the grossly unnatural and, to them, irksome, distasteful or expensive practices of prevention.

Unwanted Burden removed.—Here is a quotation from *John Bull*, which will help to show why punishment for keeping children alive, when they cannot be reared in comfort, will not be necessary, except perhaps in very rare instances.

“Men and women of the labouring classes marry, and for three or four years all goes well with them; but a child appearing every year, and their income not being correspondingly expansive, the result is

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misery. There is no doubt it wants good management to make a small family comfortable on twenty or twenty-five shillings a week, but it wants a miracle to make a large one comfortable on either sum, for what may mean comfort with two children may mean bare decency with four or five times the number. Nevertheless, there are thousands of careworn women who are striving to perform the miracle, and *tens of thousands who recognise its impossibility and are growing apathetic and sluttish in their fatalistic acceptance of their position.*

“There are no creatures born so much to be pitied as such women ; half their married life is spent in having children ; and continual child-bearing, coupled with the worry of a young family from whom they are never for one moment free, day or night, *wears them out, body and mind.* *Who can blame them if they seek oblivion of their intolerable lives in the drink shop ?*

“Only less to be pitied are their husbands ! They return home tired after their day’s work, to find children crying and quarrelling and huddled together in rooms that would have meant space for two or three occupants but mean indecent overcrowding for nine or ten. In spite of the teetotaler’s argument, for such men the public-house is a necessary refuge. Brutal as it may sound, their children drive them there. The sentimentalist may protest, etc., etc.”

Here we see that these men and women, as is only natural, begin their married life well and happily, but what ruins them, kills their pluck, their minds, their very bodies, is the ever-increasing family which now they are cruelly compelled to keep “alive.” (Note the word “alive,” for this is absolutely all that can be said of them.) If they keep their children alive, just alive, and not so verminous as to be discovered by a health inspector, they are not punished ; but if a child dies (*i.e.* leaves a world full of misery and pain, to go, probably, to a land of happy nothingness) the parents are perhaps regarded as willing murderers and punished as such ! Oh, this Christian civilisation ! Are not the African bushmen more civilised ?

The Sigh of Relief.—Is it not evident to every honest person that if these parents could have an outlet to the rapid arrival of unwanted children which now ruin them, they would, for their own protection, avail themselves of it ? They would bring up one or two children *well* to become *splendid citizens* instead of from six to twelve in filth and starvation to become hooligans, criminals or idiots. They would hold up their heads as proudly all their lives as on their wedding day ; and the effect, in even one generation, of thousands of such cases as this would gladden the aspect of the whole country.

No Paupers, no Poverty, no Taxes.—The poorest classes would rapidly lessen their enormous numbers, and poverty, which

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under our present system is increasing at an appalling pace, would tend to vanish. If we want poverty to vanish we must banish the paupers, or allow them by this new means to willingly exterminate themselves. To subsidise them, as we do to-day, is to increase their numbers and their poverty, whereas a policy which tended towards automatic reduction of their numbers would also reduce their poverty. And what better means can be devised than this new liberty, this legal permit for paupers to annihilate pauperism? Just reflect what this means: "paupers annihilating poverty," and with it all the social problems to which poverty has given rise. Low-paid labourers will abolish low wages, the unemployed will annihilate unemployment, strikers will abolish strikes, criminals will abolish crime, slum-dwellers will transform slums, socialists will abandon socialism, anarchists will annihilate anarchy, diseased parents will annihilate disease.

No other Means of destroying Poverty.—Then who will deny that such a liberty would be a boon to these poor wretches who can help themselves *in no other way*, and moreover *cannot be helped by anyone else*, as is proved everywhere by the disastrous failure of all legislative and social attempts to help them. Is it not the first duty of our legislators to grant them this liberty, which will cost nothing, not a penny-piece, to set in full swing at once?

In ten or twenty years, the saving of money to the best classes would be enormous, and in thirty or forty years this money would be spent on having children of their own. Thus would the fit survive and not the unfit; thus would the unfit be glad to extinguish their kind and the fit be glad to increase their kind.

Infanticide or Lethal Chamber?—It is vital to the welfare of the community that the increasing supply—the *procession* one might in truth call it—of workshys, wastrels, criminals, and idiots should be limited at once. This can only be done by making infanticide legal. When the present generation of these national hindrances has died out, they will not be replaced, just because the parents who in the main produce them will have practised infanticide. Thus will the stream of undesirables be dried up at its source.

If, however, infanticide is not made legal there is only one alternative means of assisting Nature in her efforts to eliminate the unfit—that is, the much talked-of lethal chamber. *I do not advocate a lethal chamber*, because in my opinion it would be grossly abused: certainly in this age of despotic State officialism no man's life would be safe.

The New Liberty will work automatically.—I think, from the

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evidence we have, it will not be denied that where the pressure of poverty is intense, families will decrease rapidly; where it is less intense they will decrease less rapidly, and in the very few homes where it is absolutely non-existent, families will not be limited in any way. In short, the pressure of poverty

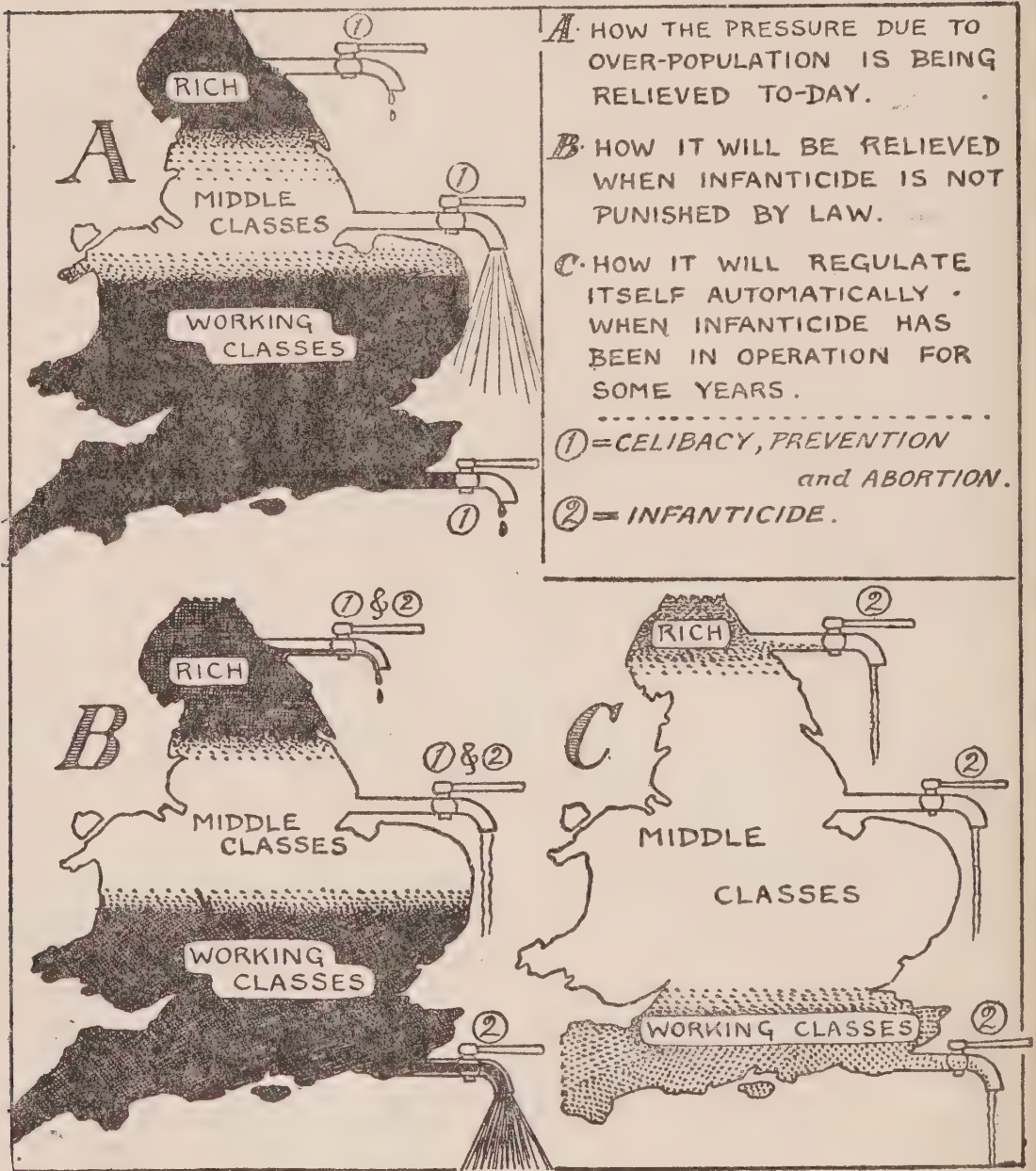


FIG. 21

will reduce the families of all grades of the community in proportion as the individuals of each grade feel the pressure. Thus will the new liberty work *entirely automatically and will require no State regulation whatever*. And by this automatic relief to the pressure of poverty will John Bull retrace the steps by

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which he arrived at his present-day deformity, to regain eventually his well-known appearance (see C, B and A, Fig. 17, p. 269).

Circumstances will guide Parents.—Some of my readers will, doubtless, ask: “But will the poor destroy their children irrespective of fitness or unfitness?” To this I reply that they will exercise no more discrimination as to the fitness or unfitness of their children than is to-day exercised by the best classes. To-day the children of the best classes are deliberately destroyed long before they reach a stage where they can be pronounced healthy or unhealthy: the only guide to the parents is *their own financial position*. The health of the child is never considered. “Can we comfortably keep a child or not?” is now the only guide of the best classes: so it will be of the worst classes as soon as they have a common-sense, legal method of limiting their families. They will at once perceive, as the best classes do now, the folly of attempting to maintain a child, whether healthy or unhealthy, when they themselves are penniless.

Thus will the poorest, worst and most unfit eliminate their kind, instead of, as to-day, the best and healthiest classes. Both classes produce fit and unfit offspring, but the bulk of the unfit are produced by the worst classes; by legalised infanticide the bulk of the unfit will be wiped out. To-day the bulk of the fit are destroyed before birth, while the bulk of the unfit are fostered at the expense of the fit (see Fig. 21).

CHAPTER XXXIII

THE WAY OUT—(*Continued*)

How the New Liberty will become Custom.—Now let us see how, when infanticide is not punished, it will gradually be taken advantage of by every social grade of the community. It is safe to say that nearly all women of the upper and the middle classes will be horrified, or will pretend to be horrified, at the idea: such a woman would be bold indeed if she dared to be the first to practise infanticide. These women are victims to the notions and customs amongst which they have been brought up: but these notions and customs, like fashions, can often be easily changed.

“It is easy to change social customs which are only based on artificial dogmas sanctioned by tradition, fashion and habit, whether they are of a religious nature or otherwise” (FOREL).

A woman who kills her illegitimate infant is in no fundamental respect different from the most clergy-ridden society woman: she differs only in so far as her life's circumstances have made her differ.

The woman who now smokes, rides upon the top of a bus, rides a bicycle, or astride a horse, is in no fundamental respect different from the woman who, thirty years ago, would have been horrified at the very idea of doing such things.

Any woman brought up from infancy among cannibals would for a certainty be a cannibal; or brought up on a Chinese junk would see no wrong whatever in infanticide. The missionary cannot alter the woman, but he can convert the cannibal; he cannot alter the nature of the woman who lives on a junk, but he can alter her notions about infanticide.

In fact, it is no exaggeration to say that a woman will do *anything*, provided only it is the thing that *most other women* do. It is important to bear this in mind, for it shows that *custom* will overcome many difficulties which pure reason fights shy of. So we must not look for a pioneer among the so-called “respectable” or “cultured” women.

Willing Pioneers.—For pioneers we must look to those women who are in far too serious straits to worry about what other

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folks might think : and these we should find amongst the thousands of single women who are about to become mothers. Such women have before them a dismal future ; loss of reputation, distressed parents and relatives ; police court proceedings sometimes, and perhaps a nearly useless sum of five shillings per week as the result ; or, as an alternative, temporary incapacity to work for their living, which in most cases means ruin ; a long drain on a slender wage, or no wage at all, to maintain the child, and at last—the workhouse, the streets or suicide.

Women so placed will gladly avail themselves of the new liberty—they will *start the ball rolling at once, and will give it a good start too*. The mortality of the babes of single women is over twice that of the babes of married women. The lowest and poorest classes will soon follow suit, and gradually it will spread upwards, through all grades, to the rich classes. In a few years, at our modern rate of progress, it will soon be regarded as the most sensible way out of what is now an insoluble difficulty ; and later still, as a national boon, the only right thing to do. And all the world will say : “ Why did we not think of such a simple thing before ? ”

Initial dislike to Infanticide.—No man can say how many years must pass before the liberty I advocate will be granted. It must, like all new ideas, be allowed a certain time in which to soak gradually into the minds of people. The first shock of a new idea always turns the mind against it : but slowly the mind grows accustomed, and in time it will regard the most repulsive idea, if only it be *right* and *practical*, with equanimity.

By professional critics my work will be abused, as is only to be expected. These men are paid for possessing and exercising the schoolboy trait of destructiveness ; if they had the power to construct they would not be critics. By the sentimental reader my book will be greatly disliked, above all if an elderly person ; but no mere dislike can constitute a proof that my solution is wrong in itself. After a certain age a man's ideas, his life's principles, become unshakably fixed and no amount of argument, reason or ordinary common-sense can ever alter them. A sapling tree can be bent and trained to almost any shape, but a full-grown tree will creak, groan, crack or die rather than yield. So it is with men and women whose habits of thinking are set and rigid. They naturally dislike a new way of thinking no matter how right it may be, or how unassailable its arguments : they dislike it and for that reason they invariably abuse it as wicked, shameful and absurd.

A Plea for Mercy.—To these readers I would point out that

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a remedy which is propounded with the direct object of reducing to nothing the punishment (and the disgrace which goes with the punishment) now inflicted upon women who destroy their unwanted children, cannot be called either bad, wicked, shameful or absurd. It should be called *humanitarian, and that in the highest degree*. Neither can a plea for an *alteration* in the existing law be regarded as an incitement to break the law.

Not a Revolutionary Idea.—I know also that most folks will regard my theory as revolutionary. Fancy maintaining that two-and-two-make-four is common-sense and then that 2537-and-2849-make-5386 is revolutionary! Yet this is an exact simile. The average man is common-sensed to a point, and there he stops, because he accepts the foolish and utterly nonsensical views and habits of those about him, and thereafter regards the advanced forms of common-sense to which he is not accustomed, or which he cannot understand, as revolutionary nonsense! Surely a theory cannot be regarded as revolutionary which merely urges a *very slight* alteration in the existing law? I merely ask the legislator, the State gunner, as it were, to alter the position of his long-range gun *very slightly*; and I endeavour to prove to him that by so doing he will kill his enemies and not his friends, which is what he wants to do and ought to do.

Ultimate Acceptance of the Idea.—Before infanticide becomes lawful—as it one day must—the proposal will be abused, discussed, quarrelled over until folks grow accustomed to it and accept it in just the same way as they now accept the idea of evolution. I say “accept” because it will be a blind acceptance—just as Darwinism is blindly accepted by the majority. Comparatively few people have ever bothered to study and know the evidence in support of evolution and comparatively few people will ever bother to study the evidence in favour of voluntary infanticide. When the few thinking men state that this evidence cannot be refuted the masses will just blindly believe what they say.

“The experts observe, experiment and infer; the man in the street reads the experts’ accounts and believes—if he does believe—on authority” (SIR OLIVER LODGE).

But when it becomes lawful it will begin to operate at once amongst the most poverty-stricken classes of the community; by degrees it will spread upwards through the social scale until it becomes general. It will be practised everywhere in just the same way that the absurd and far more

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iniquitous methods of prevention and abortion are practised to-day.

Its curative action on the nation's welfare will not be seen at once, though in my opinion a noticeable improvement would take place within a year or so. It may, however, require ten, thirty or fifty years; just as in the case of a sick individual it may take ten or thirty or fifty days. But after that time the nation will be bulletined as "progressing favourably," and this progress will continue.

Violation of Instincts.—Many will say: "But how can a woman so violate her instincts as to kill her child?" I have already shown that women are victims of the prevailing fashion in social customs: let me now show how women are to-day violating their instincts almost without a murmur. It is *customary* to practise *prevention*, therefore prevention is not regarded as a violation, whereas it is a violation of one of the strongest feelings known to any living thing. Modern conditions compel the instinct to wear expensive hats, clothes and jewellery, to violate the instinct to be thrifty and economical; they compel the instinct to be attractive (to have small feet and slender figures), to violate the instinct to be comfortable; and they compel the instinct to exhibit the charms of her bare neck, chest and shoulders, to violate the instinct to preserve health.

The taking of drugs, the use of instruments and other means to procure abortion are also far more serious violations than a violation of mere instinct. To have a child and *be compelled* by pinched circumstances to bring it up in poverty and filth is also a violation of a true woman's instinct, besides being a serious crime against the poor child and the community at large. To be compelled to remain celibate all her life, against her very nature, is also a most serious violation. So there is no doubt that women *can* violate their instincts.

Savage and Intellectual Women.—If poverty-stricken women can destroy their children because conditions compel them, why cannot cultured women do the same? Their superior intelligence should show them that one short pang at parting with a babe is counterbalanced by so much more happiness to themselves, their husbands, the children whom they are able to keep in comfort, and the whole country—even the whole world. How many women of the poorest classes ever suffer for more than a day or so, or perhaps a week, when a child dies at or soon after birth? I have made many inquiries on this point. In few cases, generally when it is an *only* babe, is there any real grief. Most women, knowing that it is the "right thing," the custom, to appear sorrowful, make a show

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of great bereavement. In many cases, where a woman is more honest and speaks candidly, she will say, "I was glad in a way," "It was all for the best"; and some openly confess that they are quite pleased! I have heard on good authority that some women strongly dislike their new-born children. Such a mother will avoid looking at her infant because its repulsive ugliness makes her shudder.

One Pang versus Countless Pangs.—Nevertheless, a normal woman will probably feel a pang at parting with a child as soon as it is born. She will grudge the pains of labour and childbirth when she knows that she must suffer them to no purpose; but she will instinctively weigh against this pang the countless other pangs she will avoid. She will know that it is better to undertake an arduous journey for no purpose at all, than to undertake one which will land her and her babe in the workhouse! She will recognise the enormous advantage, nay, the necessity, of having *her own freedom first* and of knowing that she is not bringing a child into the world to suffer the untold miseries which always accompany poverty. She will recognise that most women of civilised communities must experience pain of some sort, and that the pains of childbirth will merely replace the pains which so many women suffer to-day. The yearning of single women for love; the "wasting away" of girls who desire but cannot obtain love; the intense dread of becoming an old maid; the "wrongs" of the suffragette; the haunting fear of becoming pregnant which most women have to-day; the sexual dissatisfaction and marital unhappiness due to the use of preventive measures; the often lifelong illness, or even death, due to attempts to procure abortion; the legal punishment of women who neglect their children, etc., etc., are very definite and well-known pains. It is safe to say that, when infanticide is unpunished, it will not be long before all these pains disappear in one short spell of pain—at childbirth. Besides, it is good for women to bear children; they are carrying out their main function and keeping themselves healthy by so doing. It must be remembered that civilisation is to blame for the pains of childbirth and so long as our present notions of civilisation remain, so long will these pains continue to grow more acute and widespread.

"Amongst Europeans the effect of culture and civilisation is apparent, as the upper and more luxurious classes have more difficult labours than the working classes, with a higher percentage of foetal and maternal mortality" ("Manual of Midwifery." By W. E. FOTHERGILL, M.D.).

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A New Idea of Patriotism.—A very intelligent woman will recognise that the population *must* be kept down by the shedding of human blood, somewhere, somehow; she will soon see the common-sense of destroying unwanted infants mercifully—and the folly of expensive warfare, of blowing adults to pieces or wounding them in the most appallingly cruel way. She will see that a choice *must* be made between two evils—voluntary infanticide and enforced revolution or warfare (not to mention suicide, starvation, etc.); between shedding the blood of an unwanted babe or of a useful and very much wanted adult. Then, again, when it is generally realised that overpopulation is the cause of England's terrible condition to-day, it will become as much a woman's duty to her country to destroy the children which she cannot comfortably maintain as it is now erroneously regarded as her duty to rear a family of children whom *nobody* wants. It is thus a case of momentary pang *v.* duty to her fellows.

Adult or Babe—Which ?—How many women would not prefer to lose a new-born babe rather than a son on the battlefield, which is the alternative of many women in England and Europe to-day? As a grown-up son, he has worked a big niche into his mother's heart, which nothing else on earth can ever fill; and the horrors and pains of such a bereavement are only known to a mother who has lost a soldier or a sailor son. A babe, which is always an "it," can be replaced at any time. How many women would not prefer to lose a son or a daughter in infancy rather than hear of their terrible struggles to get a living when grown up, or perhaps of their disgrace consequent upon the impossible conditions of life to-day—imprisonment for some form of theft or for debt, suicide through poverty, loss of reason, nervous breakdown or drunkenness brought on by perpetual worry? *All these calamities and many others are increasing* and coming with cruel suddenness to parents who have loved and reared their children to maturity. Every day the chances of leading an honest normal human life are becoming smaller.

General Acceptance of the Idea.—However, it is certain that when infanticide is unrestricted, and a woman finds that most other women brave this pang, she will become reconciled to the idea. She will grow so accustomed to it that she will cease to call it a pang or to regard it as anything other than the only possible solution to a host of social evils. In any case, she will take the line of least resistance; she will unconsciously compare the pang of destroying her child at birth with the pangs which result from keeping it alive, and she will act

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accordingly. And this is a natural law which a woman should be allowed to obey if she feels so disposed : to-day she must obey *man-made* law for fear of being punished. She *must*, by the command of clergy-ridden man, eat *all* the fruit that grows in her orchard !

Where Man is Common-sensed.—The universal practice of killing any and every young domestic animal which is not wanted is a distinct good. And who can say that the same will not hold good of a young human animal ? It is as good in one case as in the other. If we had a foolish superstition which regarded the killing of a young unwanted animal as a sin, we should soon be overrun with domestic animals as we are now with the unwanted children of the worst classes of England ; besides being put to very great and useless expense to maintain them all. Just think of the callous way in which tender-hearted, sensitive and refined women will order beautiful little kittens or puppies to be drowned (of all merciful deaths !) or faithful dogs to be poisoned or horses to be shot ! All this “cruelty” is due to habit. People who have grown up in certain habits take them as a matter of course, no matter how revolting they may be to a stranger : and mankind will some day grow just as accustomed to destroying his own unwanted offspring as he is now to destroying the unwanted offspring of his domestic animals.

The Still Small Voice.—The servant girl who is forced to strangle her new-born babe, because she is too poor to keep it, is, unknown to herself, the thin end of the wedge which is one day going to bring liberty and peace to all mankind. The nations must one day unlock all their big social problems with this one small key. A coming event casts its shadow before it—this is the shadow. The poor girl’s “wicked” act of killing her child is due to the promptings of nature, the instinct of self-protection overriding her maternal affection. Nature says : “Destroy your child if you are so placed *that you cannot possibly keep it*. You can barely keep yourself, therefore do not attempt to keep two souls alive on the same scanty means.” She has not sinned, though her Christian brothers and sisters may say so, by having a child ; she has merely exercised a normal function, acted upon a healthy impulse, exercised her right as one of God’s free creatures.

Mercy where Mercy is due.—The sympathetic judge who endeavours to dismiss these girl-mother cases is a godsend to the mother and to the whole of the country. He knows that the girl has done no real wrong ; he knows that it is the impossible circumstances in which she has been placed which have driven

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her to infanticide. She did not make the impossible circumstances ; they were made by the ignorance of our statesmen ; and when the judge strains every nerve to release such a poor girl he is only doing what any man, who calls himself a human being, is bound to do.

Mercy to Beasts but Tyranny to Mankind.—If a domestic animal kills or is even unkind to its young, we do not straightway inflict some cruel punishment upon the poor beast. No, we inquire at once into the cause of such an abnormality in order to prevent its recurrence. But not so with a poor servant girl—a human animal “made in God’s image”—in her case we callously say, “You have broken *the law*, you must suffer for your sin,” and we refuse to listen to her plea that she was *driven* to it. What we should rather say is, “The law is an ass, its errors have created conditions which have made you kill your child and now it wishes to punish *you*. . . . The fault is not *yours* . . . and you shall not be punished.” In the near future we shall release such a poor girl at once ; for the present order of things is changing rapidly, though few may be aware of it.

Humanitarianism to the Rescue.—The universal dislike to destroying human life is one day to lead to the salvation of the nations. This dislike is ever growing stronger and stronger. So much do we value human life that we applaud those who save a life, no matter how worthless. We do our utmost to save murderers from the penalty of the law. We do our utmost to reduce punishment of all sorts of wrong-doers. If one urchin rescues another from the canal, his photo is put in all the papers ; if a mother rescues her babe from a burning house her bravery is likewise advertised abroad by a Press which fosters and caters for sentiment ; if a few men get run over at a busy crossing, a subway is soon constructed ; if two ships are wrecked near the same spot, a lifeboat station is soon established ; if a man is convicted of murdering an outcast woman, half-a-million folks will sign a petition to save him from the gallows—and so on. In fact, our humanitarianism has reached such a high pitch of foolishness in some directions that one of our famous judges remarked the other day : “We are now reducing sentences to a minimum : we shall give a prize to men for committing crime some day, I suppose.” One short step further in the same direction of leniency to wrong-doers will take us to the very spot where lies the key which will unlock the fetters of humanity. When we thoroughly realise that a servant girl who destroys her child is a criminal *because conditions only have made her so* ; when we transfer our pity from the dead babe to the helpless mother in her dire distress ; when we realise

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that she is only a human being, and has not sinned in having an illegitimate child because she cannot marry ; when we realise that it is wiser for her to destroy her unwanted child than to injure her own health in attempting to destroy it before birth ; when we realise that the poor girl has suffered far more than the babe ; when we realise that her child has almost *for a certainty* left a world of poverty, starvation and misery, and so avoided the awful plight of nearly all England's poorest classes to-day ; and when we realise that to punish such an unfortunate girl is a monstrous act worthy of the days of the Inquisition, *we shall liberate her at once* ; and, not only her, but every woman of every social grade in the country who has similarly "sinned."

One poor girl, aged twenty-one, was found guilty a few years ago of killing her infant illegitimate child and she was sentenced to death, but so keenly were the feelings of the country hurt by the sentence that a petition for her release, with nearly a million names to it, was sent up to the Home Secretary. Now she is free.

Intelligent Humanitarianism.—In another case, which indicates most clearly the trend of humanitarianism, a servant girl was tried for killing her new-born, illegitimate babe, the report of the case (1st October 1911) ending thus :

"In summing up, the coroner (for South Kensington) referred to the case as a very sad one, and he had no doubt the sympathy of the jury would go out to the girl. The jury, after a short absence, returned a verdict stating they were of opinion that Jenny Jones was the mother of the child, and that it died from strangulation, but that *there was no evidence to show that she herself committed the act.*"

—*i.e.* there was no one present in the room to witness the act : the italics are mine. This poor girl stated that "she had no questions to put," and declined to give evidence : the details of the case show beyond any shadow of doubt that no one else could have committed the act.

However, the main point is that this coroner was a real humanitarian, for he took advantage of a purely technical point to liberate the poor girl, who had been in a predicament from which he knew, as an intelligent man, there was no escape, and, consequently, he felt there was no alternative verdict but "sympathy for the girl" and instant release.

This is a bold and big step in the right direction. (Would that there were more of this common-sense humanitarianism !)

Duty versus Sympathy.—Here is another case which shows most clearly how strong are the sentiments of modern times

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against the law's treatment of mothers who are driven to destroy their unwanted children. The report (15th October 1911) runs :

"Don't allow your sympathies to carry you away from your duty of giving a true answer to the facts laid before you. I have had to try during these sessions no fewer than four cases in which mothers have done away with their babes soon after birth. If the sympathies of juries are to be enlisted in cases of this kind, I am afraid there will be numbers of infants killed in order to get them out of the way. The question of punishment is with the judge, and it is not because I sit here in a wig and red robe that I am devoid of the feelings of a man."

So remarked Mr Justice Scrutton to the jury in the case of Mary Smith, married, who was indicted for the manslaughter of her twelve weeks' old child by administering laudanum . . . and further with attempting to commit suicide.

"I think [continued the judge] the better course for you to take is to find the woman guilty, with a strong recommendation to mercy.

"Asked if she wished to say anything before sentence was passed, prisoner burst into tears and eventually swooned away in the arms of a wardress. A nominal sentence of five days' imprisonment, which involved the woman's discharge, was passed."

Is this not also a clear indication that the recently instituted "recommendation to mercy," which is nowadays changed into "*a strong recommendation*," is one day to lead to instant dismissal, and later on to no prosecution at all?

Another Example of Common-sensed Humanitarianism.—In another case the report runs thus (*News of the World*, 11th August 1912) :

"At the inquest on the body of the third child of a servant named Mary Robinson, age 24, the coroner recalled the sensational trial which followed the death of her second child. In the present case the body was found wedged in a drain-pipe outside the girl's home. The coroner said the girl's mother noticed an obstruction of the pipe, and, inserting her hand, grasped something, at which she tugged. To her horror, there came away in her hand the head of a newly born child. Subsequently the trunk was recovered. Suspecting her daughter, who had earlier in the evening complained of illness, the mother made an accusation, followed up by the remark, 'You wicked girl.' There was no doubt that the girl was the mother of the unfortunate infant, and it was obvious that the case was one of those not uncommonly met with of a young woman, who, having a child,

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had not the moral courage to face the stigma of public opinion. It was, however, this young woman's third child, and some of the jurors would probably recall the circumstances of the death of the second one some two years ago. The facts must be referred to, but the jurors must not let them influence their deliberations in the present case. When the second child was born the girl made it up into a parcel and flung it into the sea. It was washed ashore, and the police pieced together evidence which justified the coroner's jury in returning a verdict of 'manslaughter.' She was committed to the assizes for trial, *but the sympathy of the judge was with the girl.* The man, it was said, escaped, while the girl had to bear the whole brunt of punishment and disgrace. The manslaughter charge *was reduced* to a charge of concealment of birth, and the girl was bound over for one year upon probation. The mother said that after the trial referred to in respect of the second child the girl went into a Church Army Home, but she had been back at witness's house since September last. Two months ago witness suspected that Mary was in a certain condition, and taxed her with it. Witness described the finding of the body, and said her daughter then made an admission to her. Dr W. H. Savary said the child had undoubtedly been born alive, but had only lived for three or four minutes, dying from suffocation, due to a fall. The jury agreed that it was not necessary to have an adjournment for the attendance of the mother, and returned a verdict of '*Accidental death.*'"

I could give numerous other instances, but one more from *The News of the World*, 10th March 1912, must suffice :

"Applause greeted the verdict of a jury at the conclusion of the trial of Jenny Smith, 20, who was found guilty of the charge of having murdered her newly born female child. Accused, a good-looking, neatly dressed girl, was formerly employed in a restaurant in North London. Evidence showed that accused went to stay at Brighton with her former employers. While there she gave birth to a child and its body was found in a basket under the bed. The prosecution alleged that violence was used to cause death, the skull being fractured. Dr Wheeler said the injuries to the child's skull were due, in his opinion, to violence applied before death: other medical evidence was called in corroboration. Detective-Serjeant Butler said the girl told him she did not hit the child or do anything else to it. The jury found prisoner NOT GUILTY and the verdict was received with applause."

All the Writer asks.—I must here say that in this newspaper cutting lies the whole point of my proposal. I write for no other purpose than to plead for instant dismissal of every case in which some poor girl destroys at birth a child which she cannot support. Is it making a great demand on intelligent,

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kind-hearted human beings to ask them to receive all such verdicts with applause ?

Is it such a very daring thing to ask the men and women of a Christian country to continue this gentleness, *already actually begun*, towards those who so greatly need their compassion ? Is it too daring to ask them to liberate not merely one poor girl, but every poor girl, who has been fated to commit an act which hurts herself far more than anyone else ?

Is it difficult to prove that these girls are the victims of circumstances which are dead against them every way they turn ? Is it not obvious to common-sensed men and women that in these cases there is no real sin to punish, and that there is no other verdict than instant dismissal ? When the truth of these points is generally realised we shall cease to bring forward these cases at all, and in time every unwanted child will be disposed of (in a humane manner), in just the same sort of way as we discard everything else which is a hindrance to our welfare.

Prisons full of Infant Murderers ?—And this important point must not be overlooked—namely, that, as the stress of modern conditions grows greater, so will the number of cases of infanticide increase. Are we then going to fill our prisons with hundreds of young women who are driven by cruel circumstances to destroy their unwanted infants ?

Are we going to waste enormous sums of public money in bringing to justice and maintaining in prison an increasing number of old women and perhaps doctors who have performed illegal operations ? For this is what we must do in the near future, if the law remains unaltered.

“ Mr Justice Grantham, in sentencing a married woman, aged 56, to five years’ penal servitude ‘for doing a person a good turn’ by performing an illegal operation upon a single woman which resulted in her death, said he was sorry to say that *these cases were becoming far too frequent*, and women got off too often ” (*News of the World*, 12th November 1911).

“ At a meeting of the General Medical Council, an abnormal number of charges against practitioners who had been convicted at the criminal courts were considered ” (*News of the World*, 1st December 1912).

When once the law looks at infanticide from the humanitarian point of view and allows it to go unpunished, these iniquitous attempts at abortion will cease ; as the law stands to-day, they *must* continue to increase.

The Humanitarian Hurricane of Modern Times.—This sentiment of humanitarianism can be truly likened to a gentle wind

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blowing a ship across the sea. In modern times this breeze has become almost a hurricane well-nigh sinking the ship in the deep and angry waters of mid-ocean ; but it will eventually take the ship safely to land again on the other side. In just this way is humanitarianism working. It began imperceptibly in savage times, it is working dangerously and furiously to-day in these days of so-called civilisation, and it will continue until it takes the nations to the distant shore of true civilisation.

Thus, out of a huge over-development of a sentiment (now doing immense harm to mankind), which is felt everywhere, against the destruction of human life, we are advancing towards the salvation and true civilisation of mankind. Mankind never made a sudden step forward as the result of an intellectual effort, for the simple reason that the proportion of really intelligent persons in a nation at any given time is so small. The sentiment of the masses, be it right or wrong, must carry the day before the intellect of the few. The teaching of an intellectual man spreads slowly but very surely, and in time alters the sentiment of the masses, but no noticeable progress is made until the sentiment of the masses is won over. Therefore, knowing how universal is this humanitarian sentiment, I feel convinced that one day the sentiment of the masses will compel our rulers to allow infanticide to go unpunished.

Humanity forging the Master Key.—By the hand of humanitarianism will humanity be liberated. Mankind is even now unconsciously forging the master key which will set humanity free. And one day the master key will turn the lock of the door through which our social problems will go with a rush, until, like water, mankind finds his own natural level and the outflow becomes equal to the inflow ; which is as it should be.

Man will not extinguish Himself.—In process of time, the population will gradually thin down : old folks will die, the present generation will gradually die away, leaving more than enough children to take their places. But all along there will be a gradual depopulation, a gradual lessening of the great stress of life, until the time is reached when every man and woman can, with a moderate amount of work comfortably maintain a small family.

There need be no fear that the human race will soon become extinct as a result of this "new liberty." Other nations who have practised infanticide have not become extinct ; prehistoric men did not extinguish themselves, yet knew no punishment for infanticide. How is it that wild animals do not become extinct ? They fear no punishment for killing their young—

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yet sparrows, rabbits, rooks and rats are always to be seen. So it will be with mankind.

“However, it need not be feared that the human race itself will disappear because of the failure of procreation.

“The family instinct is deeply seated, as it arose among animals more ancient than man. . . . It is strong enough to secure that man will persist in the future” (METCHNIKOFF’S “Nature of Man”).

A Vigorous Youth v. a Sickly Giant.—But the reader will say that, when England’s population is reduced to such a great extent, we shall not have enough men for soldiers and sailors, and Germany or some other power will come and swallow us up. Very good; and if England alone made infanticide legal some other power possibly would attempt to eat her up. (Though, incidentally, I must confess that the country could not be in a very much worse plight than it is now, if some power *did* come and eat her up!)

However, if England took the lead single-handed it is highly probable that other powers, seeing the growing prosperity and internal happiness of a reduced population, would be compelled to follow her example.

It must be remembered that a decrease in the numbers of the community would, for a certainty, be accompanied by a great increase of vigour. As a nation we should rapidly transform ourselves from a sickly giant-Goliath to a vigorous stripling-David. So that there would be no reason why a nation which permitted infanticide should fear conquest by a nation which forbade it.

The Fortunes of War.—The fortunes of war are notoriously uncertain (even when we have before us pages of statistics concerning the belligerent forces). They would not be more uncertain if we had one small but vigorous nation opposed to a large but internally unhealthy one. National vigour is an *enormous* asset in war, but this vigour cannot be shown in statistics.

It must be remembered that warfare to-day between any two great powers would, for a certainty, be accompanied by great disorder at home, perhaps even by revolution. England, at war with Germany, would have a hundred serious disturbances at home at the same time: wholesale strikes, riots, suffragette disorders, and so on. She would be put to enormous expense to keep order at home and to maintain her fighting forces in the field. Thus she would have to fight not only Germany, but herself as well! She would probably have to face, also, another Indian Mutiny, a native rising in South Africa, a Japanese

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descent upon Australia, and a mutiny of her own fighting forces !

A Quorum, if necessary.—However, in the opinion of some men, it may not be considered wise for Britain, or any other *one* nation, to make infanticide legal, without a powerful quorum of nations agreeing to do the same. But France, Germany, Russia, Austria, America and all the other great white nations—not to mention many Asiatic nations—are in such a very similar condition to our own that I am convinced there is not one of them which will not, in the near future, heartily join hands for this purpose.

And this would mean a huge combine of all the white race nations ; and such a combine could direct and control the rest of the world.

However I am convinced that other nations, of *all* colours, would not let many years go by before they followed the example of the white nations. For their amazingly rapid progress in recent years is entirely borrowed, ready made, from the white races.

A Powerful Combine.—Such a combine could support a miniature army and navy, sufficient to quell any serious disorder. These forces could work amicably together (just as the police of the various nations now do) to a common end. The upkeep of such small forces would be infinitesimal to each nation ; while a combination of them, all working in harmony to one end, would be immensely powerful. A small combined fleet of battleships would not then have to fight against other battleships, any more than police to-day fight with other police ; their most dangerous foes, *if any*, could only be disorganised revolutionaries, and these could be quelled with infinitesimal loss of life, money and time.

Useful Hague Conventions.—To gain this end international conventions would be necessary in order to discuss the undeniable arguments in favour of infanticide and arrange agreements for making infanticide legal among the nations who were represented at the congress.

And how much more profitable than the futile Hague conventions of recent years, where men armed to the teeth go to discuss peace ! Might just as well go unarmed to battle !

Imagine the absurdity of hoping to come to an amicable arrangement with other powers when every country *must*, absolutely *must*, fight for new markets for its manufactures, and new lands whereto its crowded-out inhabitants may go, or where food may be obtained. With infanticide made legal the tide of humanity will be checked *and there will be no overflow*,

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no need for new lands, no need (with few exceptions), for markets outside its own boundaries, and consequently no ruinous armaments, and, resulting upon that, no needless slaughter of soldiers and sailors.

Immorality will increase under Present Conditions.—The clergyman and clergy-ridden readers will say: “Yes, but this newly granted liberty will open the door to all sorts of immorality: men and women will live together without getting married; they will become libertines, and wickedness will run riot.” To these readers I say, “It would be impossible to find more obvious immorality than there is to-day, everywhere, under our very noses.

“The immoralities you talk of are becoming more and more common every day. Answer me these questions. Has the mere fact alone of men and women living together without being married ever led to a nation’s ruin? Has it, alone, ever led to the ruin of a man and woman? How do God’s other creatures manage to keep so healthy, happy and prosperous—yet never heard of matrimony? What is the use of marriage, if conditions are such that a very few only of the best of England’s men and women dare avail themselves of it, and are increasingly *compelled* to choose a natural course of life without matrimony? And then you call them immoral!

Immoral “Morality” of Modern Conditions.—Is it not immoral to rear a nation of sickly children, well knowing that England’s healthiest and best children are murdered before birth?

Is it not immoral to compel one man to provide for the children of another man?

Is it not immoral to maintain armies and navies in order to murder our brothers across the sea?

Is not a marital state immoral which ends only in grossly unnatural semi-consummation and childlessness, as do the marriages of England’s best men and women to-day?

Can a code of morality which enforces the diabolical crimes of prevention and abortion upon healthy citizens be called anything but a code of the grossest immorality?

Is not a “moral” code which enforces prostitution and spreads sexual disease a grossly immoral code?

If what you call virtues—chastity, purity, celibacy—result in physical pain, mental anguish, sometimes madness and suicide, of many members of the community, are not such “virtues” in reality vices of the most obvious kind?

What is a Libertine?—And what is a libertine? Does not every man contain within himself an automatic indicator, as it were, which tells him when he is satiated, and will the normal

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man injure himself by excess just because he is unrestrained ? Certainly not. It is restraint which causes excess. Can we regard honeymoon couples as libertines ? Do we set up an artificial standard for them and say : " If you exceed this standard you will be libertines " ? No, we leave it entirely to the parties concerned, because we know it to be their business and not ours.

Immorality winked at by the Clergymen.—Are the sweets of liberty to be enjoyed by some members of the community and not others ? Will you grant the right to indulge passion only to those comparatively few who are rich enough to pay for this liberty, and to those hordes who have no sense of responsibility—our lowest classes ? Will you deny it to the great host of England's best men and women who remain single all their lives ; those who have almost no chance of marriage and of keeping a family ? Are they, because circumstances are against them, never to know the sweets of liberty ? Are they the only class in the country whom you will not allow to be " immoral," while you wink at it, and indirectly encourage it, in others ? Good God, are not the masses of England's best men and women slaves enough as it is ? Are they, because they are the most law-abiding, most hard-working, most responsible and best citizens in every way, to suffer for possessing these great virtues ?

No, things cannot go on as they are : the splendid women who remain virtuous in hopes of becoming good wives and perhaps mothers are forced to take their virtue to the grave. Will they consent much longer to this voluntary surrender of liberty without reward ? No, they certainly will not.

King Solomon and his " Immorality."—If I ask the clergyman to tell me *why* it is immoral for an adult man and woman to live together without being married, he cannot answer me. It is, as we all know, commonly regarded as immoral, but that does not make it so. In any case, these unions are bound to increase as marriage grows more and more difficult.

The impossibility of marriage will never deprive a man or woman—except those who bow meekly to the conventions of the day—of the rightful use of their liberty : therefore we see that these unconventional (but not immoral) unions are distinctly on the increase. Look at Paris, where these " immoral " unions are notorious. Is Paris any the worse for it ? Is France in any way behind the other nations because of her notorious " immorality " ? On the contrary, Paris is still the birthplace of the world's greatest ideas, " the hearth of the great inventions," the most civilised city in the world. Did

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not King Solomon live a grossly "immoral" life and manage to be at the same time the world's wisest man? Is not the greater part of this book directed against the appalling immorality in the world of business and of social life? And yet you think it possible to exceed the already existing bulk and intensity of immorality! Nay, you will probably go even further and call this book immoral, because its main purpose is against immorality!

How Popular Belief is regarded as Truth.—Many folks seem to be under the impression that if everybody says a certain thing it must be right. If a million folks say that an unmarried union is immoral, it is for *that reason only* held to be immoral. If a million men say it is wicked to play golf on Sunday, it is, for that sole reason, regarded as wicked. But if a million men say that two and two are five, does it follow that they are right? If I tell a lie, it is for ever a lie—then why, just because a million folks repeat that lie, should it become truth? If every man of the Middle Ages held that the world was flat, was it, for that sole reason, flat? Not a bit of it; it does not follow that the mere repetition of a statement which is utterly *incapable of support*, will make it true. Therefore *unless it be shown* that it is wrong to live together unmarried, it is not a sin. Incidentally, let me say that *any* form of merely repeated hearsay, whether the hearsay be right or wrong, is cant. Ignorant folks must never *appear* ignorant—they *must* have an opinion, a "view" of some sort: and failing a genuine opinion (a conviction) of their own they resort to repeating what is said by those who are supposed to be in authority. Look at the cant that is talked about religion, all forms of art, music and literature! It is appalling.

Liberty for All; Fetters for None.—Those particular parents who should wish to have a babe destroyed rather than suffer privations themselves and cause the child to suffer in the same way, could do so under the new liberty. *They alone would be concerned; no one else would be made to suffer in any way.* Quite the contrary, for the whole country would profit immensely by the greatly reduced pressure. Of course, many would be sure to raise "conscientious objections" to the views of other people, as they do now, over prize-fights, Sunday trading, Sunday trams, mixed bathing, etc., but these narrow-minded wretches would gradually learn that the habits, morals, personal views of other folks are just as much entitled to respect as their own. They would soon grow accustomed to the idea, for their whole lives are spent in straining at gnats and swallowing camels; and they have prodigiously elastic consciences.

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Family Life breaking up.—Many readers will object to the breaking-up of the family and family life generally. To them I would say that the old family life is dying *rapidly* under present conditions ; and very soon it will be quite obsolete, a thing of the past. We find very, very little family life in England to-day, except in the slums, and there it is a national disgrace.

A Permit for Parents put into Operation with no Difficulty and no Expense.—Infanticide could be made legal at once, and its peaceful operation would commence at once. The British boiler, which is now so near bursting point, would at once have an outlet which would automatically open or shut as the pressure became too great or too small. If the pressure were local, the valve would open locally, without State supervision, and relieve the stress : and if there were no pressure, the valve would be shut. It could be made legal with no difficulty whatever, in fact, it seems absurd to regard it as a “law.” *It is merely a permit : a permit to human nature to act as it would act, if it were not thwarted by religious superstition and the law.*

If a hundred hungry schoolboys are allowed to go and help themselves in an orchard full of ripe fruit, it is a permit needing no restraining law, no expensive legislation, no armies of inspectors to insure its being carried out. The hungry boys will see that it is carried out, and their own appetites will be the measure of the extent to which it should be carried out. But our notion of legislation to-day is just the reverse of this : it makes laws against Nature instead of laws which assist her. It makes a huge crowd of unwanted schoolboys and then forbids them to do the thing they most desire ! This practice of limiting the liberty of the natural man is what is nowadays called “lawmaking” !

The Law will Allow.—This permit will allow parents to destroy any child before it attains the age of ten minutes, hours, days or weeks (as the law may decide), if they wish to do so. To put it shortly, all our legislators have to do now is to instruct our judges to *liberate at once* all persons who are charged with infanticide. Thereafter, things will begin to right themselves automatically.

Gradual Operation.—Its operation would be so gradual that it would not inconvenience anyone ; the numerous big employers, manufacturers, financiers, railway companies, etc., which depend for their existence on great masses of people, would very very slowly feel the necessity for contraction, if any ; receipts would not necessarily decrease. Indeed, these would probably increase ; for it is certain that most business and professional men of thirty or forty years ago worked almost as hard as

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such men do now, though they earned three or four times the income.

No other Means of settling Labour Disputes.—It is well known also that when, as to-day, the population is far too great, wages are almost everywhere low—far below the comfortable living wage : this being so, it follows that, when the population is sufficiently reduced, wages will be raised until every man gets what his work is really worth ? The labouring classes would immediately and rapidly reduce their numbers and thus do away with underselling. Their wages would then go up by leaps and bounds until each man could demand a proper return for his labour. This would abolish strikes, lock-outs, revolution and wholesale damage to the country ; and these evils can be done away with *by no other means whatever*.

No Multi-Millionaires.—It would in time prevent any employer from becoming a multi-millionaire for the simple reason that destitution, which now compels men to work for impossibly low wages, would be banished. The working classes, by being able to demand a living wage, could reduce the colossal profit now made by big employers. Millionaires are so easily produced under present conditions ; it is all done by sweating, by paying needy men thirty shillings for, say, five pounds' or ten pounds' worth of work. Modern conditions not only produce widespread poverty, but at the same time allow the man with some capital to thrive easily on its exploitation ; so, when wholesale poverty is banished, millionaires will vanish at the same time. Some men, of course, will always be richer than others, luckier than others, stronger than others, and cleverer than others ; but there will be no widespread and dire poverty at the lower end of the social tree and multi-millionaires at the top, as to-day.

CHAPTER XXXIV

THE WAY OUT—(*Continued*)

Enormous Advantages of Quieter Conditions.—The peaceful practice of infanticide would at once arrest and reduce the general pressure, and this reduction would be followed by a noticeable lessening of all the evils which I have rapidly surveyed. Business competition would lessen until it reached a normal state of useful industry. Crime of all sorts would diminish, and finally die away. There would be no necessity to grab foreign lands and foreign markets, and so warfare would be practically abolished, and with it the iniquitous taxation necessary to maintain armies and navies.

The arts of peace would thrive ; agriculture, home manufactures, and general good-will to one's fellows would replace the infernal arts of war, fierce competition, universal selfishness and the general mistrust and ill-will which are everywhere rampant to-day. In short, humanity would begin to live in all the Utopian conditions which countless writers have pictured, without, by the way, giving us any practicable means of reaching them.

Beauties instead of Beasts.—The demand for land would become less and consequently the price would be lowered ; and, later still, some parts of the country would revert to the undisturbed quietude of former days when land was not so greedily sought for : and no one would be any the worse whatever. Rows upon rows of fences, railings and walls, except those wanted for farming purposes, would rot away and would not be replaced because nobody would wish to do harm to another man's property. Streets upon streets of slum houses would become empty ruins—grass would grow between the bricks of courts and alleys which are now the runs of low, vicious human beasts. Once more the red and fallow deer would run wild on our hillsides ; and the eagle and the raven return to our rocks ; the badger, otter, bustard, buzzard, kite and other beautiful creatures of long ago would again greet our sight. And who would not rather see these wild, lovely creatures about him than the swarms of dirty little bundles of human misery which have supplanted them ?

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Children will replace Useless Ostentation.—The absurd sex-rivalry among the rich would very much moderate itself, and the money which is now wasted on luxury and show would be used for the upbringing of children, and, once more, the main centre of rivalry between women would be having children and rearing them with motherly pride, and vying with each other in this respect. Well-to-do parents would advertise their prosperity by the number of healthy and clever children they could maintain in comfort—and not, as is the case to-day, by motor cars, big houses, many servants, expensive clothes, jewellery, and other such mostly unnecessary possessions. They would strive to produce splendid children in much the same way as a gardener strives to produce a fine chrysanthemum. They would spend much money on and devote much attention to one or two children, as the poorer middle classes do to-day, instead of dividing it over a bigger family which would not reflect so much credit on them. Poor parents would do the same in a humbler way: they would bring up proudly and decently one or two children instead of allowing a large family to drag itself up in the worst way conceivable—as they are compelled to do now.

The Religion of the Future.—And when infanticide has been in operation for some years men and women will be acting up to their highest possible ideal—they will live for posterity. They will consider the welfare of future generations as the most important aim of life. Science, which is already making strong headway in this respect amongst the masses, will show the way. Meanwhile the existing enemies to science will slowly but surely fade away, as they are doing to-day. Ancestor worship, money worship, false-god worship, the selfish struggle to do “good” in the hope of a happy life hereafter *for oneself* will all give way to the unselfish worship of the physical and mental welfare of our descendants. Mankind will then look forward, and not backward, as it is doing to-day.

Pressure will decrease: Progress will continue.—It must be borne in mind that when infanticide has been in operation for, say, a generation, the population will be greatly reduced in numbers: but it does not follow that progress will go backwards or even be arrested. We shall still have the enormous benefits of modern knowledge at our command; we shall still have modern science. We shall use machinery as a faithful servant and not as a soulless monster which enriches the rich and impoverishes the poor. We shall still have the modern means of rapid transit, the express train and the motor car; the telephone and telegraph and typewriter at our disposal

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if we want them, without being *compelled* to rush through life as we do now. We shall still have the marvellous modern methods of manufacturing all sorts of things *if we want them*. We shall still have all the vast and numerous sources of wealth which were unknown until recent years ; for the wealth of the world has never been so great as it is now. In no sense need we go backwards ; we shall merely *change our notions of progress*, leave the road of useless rushing about, and strike a road where we can walk and progress at a normal human pace. Though much reduced in numbers we shall certainly not be less advanced than we are to-day ; and progress will continue, but along other and more useful directions. There will be no need for further advancement as we *now* use the word—which is quite useless, after all. Have we not already gone so far that we have reached the human limit line ; so far that future progress, *while present conditions continue*, will probably be dangerous retrogression ? In my opinion we are going many steps in a downward direction and very few upwards.

True Progress.—Man will be able to breathe freely ; he will have the time to spare and his inclination to learn higher things will have a chance to develop ; whereas, on our present lines, his time for self-improvement gets ever shorter and shorter, and his inclination less, to do anything but scratch, jostle, swindle and plunder his fellows. The masses will be brought slowly up to the highest standard of education ; it may require many long years, but it will be true progress. And would it not be a far happier state of things to have even a limited amount of the knowledge of God's laws spread universally amongst mankind, instead of, as we find to-day, all such knowledge confined to the comparatively few men whom we call specialists, while the fast-increasing lowest classes grow more and more apathetic and incapable of ever advancing themselves ?

Self-solving Problems.—With the natural outlet to superfluous life which infanticide will give, all the perplexing problems of to-day will begin to gradually solve themselves, and many of them will vanish altogether. Remove the cause of complaint and the complaint vanishes of itself. Remove the excessive burden from the donkey's back and the cruel conditions (the chafed skin, the tired legs, the aching back, the hard breathing, the painful whacks to urge him on, etc.), under which the poor beast has been labouring, cease of themselves.

If I am in a dense crowd with a man's elbow pressing painfully into my back, another man's elbow into my chest, with a youngster's head being squeezed between my hips and those of another man, with men and women fainting everywhere, or

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fighting for air and room to move in, who is to blame? Can I blame the two men whose elbows hurt me? Can I blame them for compelling me to suffocate the child? Not a bit of it: yet this is what we foolishly do to-day. But it is surely better to find out what has brought the crowd together; then by removing *the cause* of the great pressure all the cruel results of pressure are cured at the same time. Reduce humanity's pressure and the present evils, to which pressure has given rise, will vanish of themselves.

Banish Cause, and Effect will vanish.—If a man is seriously ill with a fever, don't make perplexing problems about his neglected education, or his childlessness, his threadbare clothes, his uncut nails, his white drawn face, which is what we are doing to-day. *Cure him of his fever* if you can, and the minor complaints, the present-day perplexing problems due to fever, will take care of themselves. He can see to these things himself and will gladly do so. The British nation and all the other civilised nations are invalids very seriously ill with a fever: cure their fever and they will become whole nations again: at peace with themselves and one another.

Only Solution to present Difficulties.—The iniquitous laws which now rob money from the best classes and hand it over to the worst will in time be cancelled almost automatically.

The children of the poorest and worst classes will rapidly decrease in numbers, thus gradually rendering free schools, free schoolmasters, free doctors, free food, etc., useless. Poverty-stricken parents will not be dragged down and ruined wholesale by their unwanted children, and this will gradually make less need for demoralising charity, workhouses, poor law relief, doctors, inspectors of cruelty, reformatories, magistrates, police, judges, prisons, and so on. An old working man, for instance, will be able to live in such comfort on the ten shillings or one pound per week which he has been able to save, or which his son can comfortably allow him, that he will not object very much if the Old Age Pension Act be removed; whereas to-day 1,000,000 old age pensioners who have no other means than their five shillings per week to live upon would (with their sons, daughters, grandsons and grand-daughters) be up in arms in a minute. To attempt to repeal any of the poverty-producing Acts which have been passed to bribe the lowest classes would cause a revolution at once.

Other Evils banished.—With the return to quieter and more normal conditions, men will become men and not mechanical slaves, women will become good wives and (whenever possible) good mothers instead of wedded housekeepers, or unwilling

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imitators of men, idle spinsters, office and domestic drudges, shop and factory slaves, and street women, as we see them to-day. Prostitution will die out because men will be able to maintain women in comfort ; or, better still, women will be able to maintain themselves, as they do to-day, but on far better wages. Chastity will increase rapidly because girls who wish to get married will see that their chances of marriage are growing greater and greater, instead of, as to-day, smaller and smaller. (*N.B.*—Our present notions of matrimony are altering rapidly : it is highly probable that matrimony, as we now understand the word, will not be known a century hence ; for we are moving at a terrific pace.) Diseases of the sex organs will tend to die away because men will prefer chaste women and thus they will be able to avoid intercourse with the women who usually spread infection. There will thus be a rapidly decreasing demand for these women, and with a decreasing demand will go a decrease in their numbers. Sexual diseases will, in my opinion, be wiped out ultimately by medical science ; but not until *every* sufferer is in a financial position to *pay for his own cure*.

Divorce will be Unknown.—The Divorce Court will gradually become less and less busy, because men and women who are married will live fuller and more normal lives, and contentment will follow. Very few men and women—probably none—will practise prevention, and this will be the cause of binding them more closely together ; whereas the binding power of passion (the essence of matrimony) is under present conditions more or less weakened. This fact mainly, with its consequent childlessness, is the cause of the unnatural, discontented married lives which ultimately end in the Divorce Court. Divorce is notoriously on the increase and this can only be due to greater stress of life : it cannot be due to a sudden alteration in human nature. If the stress is reduced, divorce will tend to decrease. Irregularities will occur, but they will be as nothing compared with those of to-day. The evidence of the Divorce Court shows beyond doubt that *there is no solution* to the difficulties of married life which are created by the stress of modern conditions. However, under quieter conditions, it is certain that these difficulties will tend to simplify and solve themselves, instead of growing daily more complex and impossible, as at present.

Biblical Idea of Matrimony nearly Dead.—Another factor of modern times which makes for divorce is the decay of the Christian Ideal of matrimony. The vows of the Prayer Book have now almost lost their meaning. There is now no eternal punishment for infidelity, no sanctity about the marriage tie.

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The one-time sin of adultery (in the Biblical meaning of the word) is a sin no longer. It is taken almost for granted that most men, and many women, who are unable to get married *must* commit "adultery." There is no deep religious sentiment behind the words "I will." They are uttered to-day by folks who know quite well that there is not a personal hawk-eyed God acting as a spy over all their actions; whereas, in the past, folks honestly believed that He watched not only their every action, but even their very thoughts. With the passing away of these imaginary restraints, men and women have begun to live more natural, though maybe less "respectable," lives; and this tendency is bound to increase.

Marriage through Fear of Mother Grundy.—There is a growing dislike to matrimony, even on the part of men with sufficient money to keep a wife and children: I am convinced that many men marry to-day only because our widespread notion of "respectability" makes any other means of gratifying passion so extremely difficult. The compulsion to carry out this normal function on the sly, to keep it unknown to everybody, is so irksome, that many men are driven to undertake the far less irksome alternative—*i.e.* matrimony. Nevertheless, the increasing dislike to being obliged to marry in order to please respectable people will end in defeat for respectability (as we know it now), and the advent of a totally different notion of intersexual affairs.

Fidelity to One Woman almost Impossible.—In England we have trained our women from infancy to expect, nay, to demand, absolute fidelity on the part of a man, right against his very nature. The very unnaturalness of such an expectation must in the long run spell failure to our present marriage system, for it is as unnatural for a man to be true to one woman all his life as it is for him to eat mutton all his life, and for the same reason. In my experience, any man who says he can love and be faithful to one woman "for ever" is either

1. A man who is defective in some way or other; a shy man; or a man of an abnormally cold nature.
2. A very rare type of man: an honourable man whose word "I will" is his bond; a man who does not resist temptation, but who avoids it.
3. A man who fears the consequences of an intrigue with any woman other than his wife.
4. A young man, not knowing his own nature, who thinks that his present passion will always continue.
5. A conscious hypocrite who lies to a woman in order to gain power over her.

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There are thousands of men in England whose nature urges them to be polygamists, yet such victims are they to the conventions in which they have been brought up that they regard any polygamistic impulse as wrong, wicked or sinful, as a temptation of the devil! Most men, all the same, obey their natures: they practise polygamy, but on the sly, of course.

It is really infamous that women should be brought up to this false ideal regarding man's fidelity, for very few women ever realise it. Who can estimate the suffering which the majority of women endure when their suspicions of their husband's infidelity are first aroused, then strengthened and at last confirmed. If, from childhood, women had been taught the true polygamous nature of men there would be no such cruel idol-smashing as this.

Half a Husband better than no Husband.—Some day our women will get out of this bad habit of expecting absolute fidelity; some day they will see that it is better to have the love of an unfaithful man than none—to share a husband rather than have no husband at all, like an enormous number of women to-day. Some day a man will do openly what he now does covertly: he will, perhaps, marry one woman, and have other unmarried wives as well. In the quieter times which will follow the legalisation of infanticide, the value of women will go up immensely. Every woman will be wanted,—and there will be no “old maids.” Women will then be in a much stronger position than they are to-day; they can then come to arrangements which, while in accordance with man's nature, will be in accordance with their own. Many women find it impossible to be faithful to one man, and this being so, they have every right to make such terms as shall suit their own natures. They can never do this until they are very much in demand.

Marriage To-day is a Failure.—The facts disclosed by our Divorce Court, together with countless other facts (such as antagonistic temperaments, etc.), which most married folks know, show that marriage, as we know it, is largely a miserable failure, and with the increasing stress of life it must become an even bigger failure, if not a total impossibility.

“One of the most difficult and important future tasks of social science toward humanity is to set free sexual relations from the tyranny of *religious* dogmas.

“The more the laws of the country impede divorce, the more one must close one's eyes to promiscuity or prostitution” (FOREL).

“Matrimonial troubles lie thick in the homes of England [says Mr Plowden, the famous stipendiary]. Unless relieved by divorce far more extensively than at present, they must continue to be a

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fruitful source of human vice and misery. . . . It is time that common-sense prevailed, and that the State, having shaken itself free from clerical influences, should once and for ever take into its own keeping the sorely tried institution of marriage and mould it to the common good."

Of course, this plea for more easy divorce is distinctly a step in the right direction; the more steps taken the better for marital happiness; and one day the time will be reached when a man and woman can separate *at will* by mutual agreement only—for who else but the couple concerned can possibly say whether they want to, or ought to, separate or not?

"Complete divorce thus transforms marriage into a *temporary* contract, which is not so far removed as one would think from the *ideal* relation of free love" (FOREL).

Love Unions instead of Money Unions.—The union of the sexes by mutual attraction, for a length of time to suit the parties concerned, provides the future solution of the marriage problem. That we are moving toward this solution is sufficiently indicated by such facts as :

1. Growing *impossibility* of marriage.
2. Increasing failure of and growing *dislike* to matrimony.
3. And consequent rapid growth of illicit love—prostitution, etc.

In the not very distant future every man and woman will be free to associate with the other sex at will.

"The sexual intercourse of two individuals, performed with mutual deliberation and causing no harm to a third person, should be considered as a private affair and should have no connection with either civil or penal law.

"When there are *no children*¹ all legal and State interference with conjugal affairs loses its sense so long as no one is injured, and civil marriage can then be *greatly simplified*. I maintain that so long as a sterile union, of whatever kind, between responsible persons is voluntary . . . and causes no injury to a third party, the law has no right to meddle with it; because this union does not concern society nor any of its members, excepting the two parties interested" (FOREL).

We shall entirely do away with the erroneous modern notion that a member of one sex has the right to "possess" (or own—as we own a house or a dog) a member of the other sex. A

¹ Forel recommends the limitation of families by the means which I so strongly denounce. He says: "Preventive measures should be employed in sexual connection the object of which is not procreation."

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woman of to-day possessed by a man until her death is a lifelong slave, and vice versa ; but a woman who can associate with a man of her choice at any time is a free being. And so of a man. But this state of things cannot be reached until infanticide is permitted by law ; until poverty is banished ; until both sexes are as self-supporting as are the sexes of every living animal, except man.

Woman must be Independent.—Woman must fight for easier conditions everywhere : with easier conditions will come the economic independence of her sex ; and this is absolutely essential before she can hope to make terms with the stronger sex. In times of stress the stronger sex gains the upper hand, and the resulting poverty of the female sex means that women are forced to depend for their livelihood upon their husbands. This of itself is grossly unnatural and productive of untold evils, from which both sexes are sufferers. Hence marriage is not a contract of love nowadays, except amongst the poorest classes, it is almost a profession, money being the basis of the great majority of the better-class weddings in England. This, besides being degrading to women, is a serious matter for posterity.

It will not serve my purpose to go into the subject of matrimony at greater length : the whole code must one day be pulled down, overhauled and rebuilt. Man is naturally a passionate and polygamous animal, and until the law permits him to live according to his nature we must not expect more than the mere approximation to matrimonial bliss which generally prevails to-day in England.

“ . . . before the institution of marriage, woman was free. To give her complete liberty it [marriage] must be transformed afresh from top to bottom ” (FOREL).

Perfection not Possible.—Of course perfection is impossible, and so we must not expect it in the future ; but none can deny the possibility of a vast improvement upon modern intersexual affairs.

Charles Albert in “Free Love” (quoted by Emil Bloch in “The Sexual Life of our Time”) says :

“We do not regard the province of the sexual life . . . of the future as an Eden, wherein those individuals best suited one to the other will come together with mathematical certainty to lead a cloudless existence. Just as to-day there will be unrequited love, jealousies, errors and deceptions, misunderstandings, satiety and sorrows. However great the material prosperity may be which mankind in the

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future will enjoy, the life of feeling will always remain the source of incalculable disturbances, and love will not be the rarest cause of such disturbances; but still *a large proportion of the existing causes of pain can and must disappear.*"

Women's Rights.—What is it now that stands between women and free love, between men and free love? Children; nothing else.

"It is the children who give it [marriage] a *legal* character. When there are *no* children all legal and State interference with conjugal affairs *loses its sense*, and civil marriage can then be greatly simplified" (FOREL).

A woman who can please herself whether she shall keep her children or not is a free woman. She is also on the highway to becoming economically free. But a woman who is *compelled by man-made law* to keep her children, *whether she can rear them properly or not*, must become poorer and more and more dependent upon her husband, or someone else, for her sustenance.

Man's Injustice.—This is *the* great right of women, and I would call the attention of all suffragettes to its huge importance. To them I would say: This is your real "woman's right." If ever a woman had a right—a fundamental, natural right—this is it; if ever man trespassed upon woman's rights he did so when he compelled a woman to keep her children *in impossible circumstances*. This is man's greatest sin against you; this is the sin which enslaves you economically, socially, morally and intellectually. The door of Liberty, now closed by man-made law, through which humanity is yearning to expel its unwanted offspring, *must* be opened. No one can force it so well as you; and you must hammer at it until it opens wide or bursts.

Infanticide your only Remedy.—When you can realise that your only salvation lies in having the overwhelming numbers of the riff-raff thinned down, you will see that there is *only one way* of doing this—viz. by giving them lawful permission to reduce their own numbers. Let the women of the lowest classes know that it is a *woman's affair* (not a politician's, or a parson's, or the public's), whether she shall keep her unwanted children alive in misery, or not; and, ere long, they will bless you for your great message of salvation.

Facts, logic, argument, will be entirely on your side when you advocate this new liberty for the riff-raff classes.

If you fight shy of advocating such a common-sense solution to your difficulties, if you will allow public false sentiment and

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your own false sentiment to bar your way to freedom, then you must not blame the present conditions which now oppress you. If you allow yourselves to die of starvation because your sentiments forbid you the drastic necessity of killing a sheep or an ox, then you have only yourselves to blame. Do not say: "The remedy is worse than the disease," for this is not true. The disease is a very real complaint, a serious physical and mental disorder; the remedy demands, at most, a slight change in your sentiments. Sentiment is always changing: and it will continue to change. You must do your utmost to bring about this change, until folks regard voluntary infanticide with the same equanimity as they now regard the present-day iniquitous methods of limiting the population.

Your Strongest Weapons.—Why not use your strongest weapons, your womanly sentiments, your blind but powerful emotions to this good and useful end? Why not compel the law, which is already notoriously merciful towards members of your own sex, to show them greater clemency still? Why not make a determined and organised protest against the infamy of the sentence passed *by men* upon the next poor girl who is driven to infanticide?

Millions of men and women will support you if you will let them know the cause of her crime. Make a careful study of the facts of the case; and let the public know these facts.

Let them know that she was *compelled* to destroy her child; that *she* was the chief sufferer (if not the *only* sufferer) in the tragedy; that the consequences of her act are *not natural* consequences, but are made *entirely* by an interfering State, composed of sentimental, heartless, brainless officials. Fight hard to get her sentence, however light, reduced to nothing, and you will have made the best use of your best weapons; you will have done all in your power to gain the freedom for which you are so bravely fighting. Get public sympathy on your side, for nothing can withstand its overwhelming might. Do this, and there will be no need to waste your valuable time on State officials; for, if there is one thing the official "conscience" bows meekly to, it is public opinion.

Militant Methods will be Unnecessary.—The means I have advocated are entirely peaceful, whereas your tactics are too much like the panic-stricken charges of a mad bull; and, in consequence, your cause has lost its most valuable support—public sympathy. Your present tactics can only be dubbed useless hooliganism. A she-devil could not devise or carry out such unspeakably low, small-minded, "catty," and utterly futile tricks as you are guilty of. How much wiser to use the

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keen modern weapon of intellect instead of those of unguided brute force ! How much wiser to scatter broadcast the enormously strong arguments in favour of voluntary infanticide ! Mind is more powerful than matter. The mind which produced a quick-firing gun is more powerful than an impi of Zulus ; a philosophy is mightier than a fleet of dreadnoughts ; the pygmy bushman can overcome the unwieldy elephant—and mind must triumph in the end.

Some Details of the New Liberty.—I will now make a few provisional suggestions as to how the law will have to operate, though these are relatively unimportant *details which, when the necessity for allowing infanticide to go unpunished is once recognised, will more or less take care of themselves.*

The legal right to decide whether a child shall be kept or destroyed should lie with the mother, and for these reasons : (1) it is a *woman's duty* to see to the welfare of her children ; (2) women are above everything *practical in the details of life's daily economy*, and in everything else which they thoroughly understand ; therefore a woman will not keep a child *unless she knows that she can comfortably maintain it* ; (3) it is better to hold *one parent responsible* for a child's welfare than both parents.

Responsibility for Children.—Of course if a man and woman decide to marry they will come to some understanding, as they do to-day, about the number of children they can comfortably maintain. If they *both* decide to keep a child alive, let them both express this wish in writing on the birth certificate of every child so kept, and thereafter, as is the case to-day, hold themselves jointly and separately liable for the child's future welfare. Or, better still, should the father wish to keep an expected child against the mother's wish let him sign the birth certificate and hold himself entirely responsible for the child's welfare, until the child reached, say, eighteen years. Should the mother wish to keep the child against the father's wish, then let her hold herself similarly responsible. This new use of the birth certificate (the signatures to be retained by the registrar) would make a valuable, safe and permanent record which neither party could dispute. However, it is certain that all these minor difficulties as to the maintenance of children, which exist to-day in a greatly intensified form, will easily take care of themselves. Every parent will be free to exercise his or her common-sense to keep a child in comfort or not keep it at all ; which option does not exist to-day.

Barbarous Modern Treatment of Illegitimate Mothers.—The above-mentioned arrangement will hold good between a man and his

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wife or between a man and a woman who is not his wife. Thus a mother of an illegitimate child will have the option of avoiding ruination to herself and misery for her child. As things are to-day she *must* keep her child even though she be starving herself, while the father is made to contribute practically nothing to the support of her child (a maximum of five shillings per week until the child is sixteen !). Could a more iniquitous condition of things be made by the devil himself ? Is not such a system as ours to-day the best conceivable for producing and fostering *vice* of all sorts ? Is it any wonder we have abandoned children, baby farms, starving infants, and mothers who must become prostitutes ? Is it any wonder that women are *driven* to such desperate acts as vitriol throwing :

“ ‘ May the Lord punish all men who ruin girls ! ’ exclaimed Nellie Luke, 23, who pleaded guilty to throwing acid. . . . According to the woman’s statement, prosecutor was the father of her expected child. . . . Prisoner was a young woman of good character, and no doubt the fact of her condition had preyed upon her mind. . . . Mr Justice Lawrence said that unfortunately *this offence was becoming very prevalent*. Prisoner no doubt had had *great provocation*. . . . He trusted that, having regard for her condition, he was doing his *best* for her in sending her to *prison for 12 months* ” ! (*News of the World*, 16th November 1913.

The sufferings of many women, who, not being able to marry, give up their virtue to men who are positive scoundrels baffle description. The State to-day almost encourages a man to ruin a girl ; for after he has made her the mother of one child, and sometimes more, legitimate or not, he finds the responsibility and expense too much and quits the town or leaves the country. The woman is left alone to bear the whole burden.

Fathers of Illegitimate Children.—The number of fathers with illegitimate children who positively *cannot* afford five shillings a week must be enormous and rapidly increasing. Yet our iniquitous system still endeavours to enforce it, still insists on the absurdity of trying to squeeze it out of them. Well, what happens ? They flee from “ justice,” and leave the poor mother and her unwanted babe to struggle unaided against the impossible conditions of modern life.

“ It is stated that in that city [Glasgow] alone there are about 260 abandoned wives and 713 children being looked after by the Poor Law Authorities, the husbands and fathers having skipped to Canada and left others to undertake their responsibilities ” (*John Bull*, 21st September 1912).

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Again: "In 1909 it cost the ratepayers of London £300,000, at a low estimate, to keep the wives and children of husbands who had gone away." These facts speak volumes. If husbands can desert their legal wives and children in this wholesale way, what can we expect of fathers who have to pay for illegitimate children? Some of these men are worthless nomads, visiting a town for a short time, leaving many poor girls "in trouble," and then going on to another town only to do the same thing. Cases of rascally men who make love to, seduce, commit bigamy with and rob innocent girls, are very common. Sometimes they are foreigners—Frenchmen, Italians, Germans, etc., and when England is too hot for them they just return to their own countries. Yet an Englishman who is a steady, hard-working citizen, with a fixed place of abode and work, is perhaps ruined and pounced upon for five shillings per week, which in most cases he can ill afford; and, even when he pays the sum regularly, it is of almost no assistance to the poor girl in her trouble. In all cases the State makes the girl (or her parents in many cases) bear practically all the cruel consequences. Among the lowest classes the man, if he is not already married, generally marries the girl, but the taxpayer takes nearly all the responsibility.

Infanticide Wanted Now.—When should infanticide be made legal? My reply is: "The sooner the better." For so long as wastrel, sickly children are being poured into the world, so long as our best women are dying unwed and our best mothers are injuring themselves to avoid having children, so long will England go rapidly down-hill. This rapid growth of defective children is just now the only crying question of the day.

Here are some statistics given by the Minister of Education.

"Figures showed what a serious amount of illness there was among children when they entered school. Here were some of the statistics:—

	Per cent.		Per cent.
Eyesight impaired . . .	10	Serious teeth decay . . .	50
Defective hearing . . .	5	Tuberculosis . . .	2
Ear disease . . .	3	Heart disease . . .	2
Adenoids . . .	5	Malnutrition . . .	10

"There were now employed in the schools 708 nurses and 943 medical officers."—April 1913.

This matter should demand the first attention of our legislators. If once they could be persuaded to see the terrible

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urgency of the case I have attempted to outline, infanticide would not be illegal very much longer.

Infanticide must be permitted sooner or later.—It must be borne in mind that some day in the near future, when all the habitable earth is occupied, when emigration is no longer possible, infanticide must, absolutely *must*, become customary, for we shall have arrived then at a full knowledge of the folly and iniquity of reducing our numbers by prevention, abortion, warfare, suicide and starvation. Then why wait until further emigration is impossible? Surely if ever the civilised races wanted a common-sensed, economical outlet to life's rapid inflow, they want it *now, at once*.

Many of my readers will say: "Oh, but there will be plenty of time to think about the over-population of the world when we get to that state of affairs." Surely we are there already. If not, *how* shall we know? *What* shall we look for as a sure indication that there are too many human beings on the face of the earth? Now, I ask the reader *if he could possibly find a stronger proof* of this fact than that provided by the almost *universal* practice of the crimes of prevention and abortion, the crimes of prenatal murder of children which parents know they cannot provide for—not to mention the fierce fight for life which is now going on in every part of the earth where the white man is. This last of itself should be ample evidence of over-population.

Surely no man will wait until the earth is covered all over with a population as thick as that of London before he is convinced that there "may be" too many human beings on the earth!

Then why postpone legal infanticide to the evil day when it will become evident to every man in the street that there is absolutely no other remedy? Why not put things right in England, our own home, and leave Canada, Australia, New Zealand and other countries to look after themselves? They have governments of their own, certainly not more incapable than ours; then leave to them the duties which they can undertake better without us.

A Nation in Comfort.—By infanticide alone can be ascertained the exact number of human beings which can comfortably subsist on a fixed area of land. There is no other means of ascertaining this accurately. By it alone can we hope to reach a period of permanently reduced pressure, and the untold benefits to mankind to be derived therefrom. By it alone can we shake off our slaves' fetters and become free men and women.

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It is the only means at our disposal of regulating the proportion of sexes, if such regulation should be deemed advisable. But in my opinion the sexes will be regulated automatically by the same laws of supply and demand that we see in operation everywhere about us.

An Experiment.—Let me make a suggestion which may meet with the approval of some minds which are more cautious than the average. I have often wondered why our British statesmen do not rail off, as it were, a large area of land (say, perhaps, a town or county), on which to try all sorts of useful experiments. Why not, if there should be any doubt about its smooth working, make infanticide legal over a limited area only, allowing every woman who expected to give birth to an unwanted child to go there until her confinement was over? What better means of testing how the new liberty will work? What better means of testing the will of the people than this? Heavens! What a rush there would be to the selected area from all parts of England, nay, all Europe! What a boom in trade the railways, the hotels and lodging-houses would experience; the doctors, nurses and the shopkeepers, too. There would not be nearly enough house-room to accommodate them all! Such an experiment would soon show, beyond all doubt, that what the English people are suffering from is unbearable overcrowding: and that the remedy they are craving for is the right, if they so wish, to destroy their unwanted children directly *after* birth instead of *before*.

Infanticide as an Aid to Medical Science.—The rapid decrease of the poverty-stricken classes, following upon legalised infanticide, would of itself tend to rapidly reduce consumption.

“The fact that tuberculosis is far more prevalent among the underfed, poorly clothed and debilitated proportion of the population might almost lead to its designation as a ‘class disease,’ although actually it is not.

“In Islington the cost of pauperism through tuberculosis is calculated to have amounted to £29,115, while the annual economic loss in addition is put at approximately £55,000” (says Dr HARRIS, the Medical Officer for Islington).

Consumption would soon become as rare as rabies or the plague, and the vast sums of money now wasted in attempts to cure this evil would be spent for better purposes. The country pays in one way and another £7,250,000 per annum in combating this scourge. This is not as it should be, for all consumptive parents must be made to bear in mind the fact that, should

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they wish to keep a child alive, *they must themselves bear all the expenses* necessary to restore such child to good health.

To many right-minded consumptive parents infanticide would be the greatest boon, for such parents frequently dread the idea of bringing children into the world who are in all probability to inherit their affliction.

A Prolific Tree of Evil.—The ravages of consumption on the people of England are appalling. Yet, with the exception of tending those who are already stricken, the State makes absolutely no attempt to protect the health of the rank and file of sound men and women, by getting at the root of this national scourge.

Why not go at once to the source of the scourge and, if drastic measures only are available to wipe it out, let them be as drastic as necessary. Surely it is not cruelty to cut a man's leg off to save his life, yet it has the appearance of being cruel to the man's leg. Why should it be cut off? Well, just because it threatens to injure the well-being or the life of the more important remainder, the man himself. This is the only way of saving the man's life; truly a drastic remedy, but only as drastic as is necessary. Then why not annihilate consumption in the same way? Why not allow consumptive men and women to destroy their offspring in order that the more important part of the community may be saved from its ravages? Give your sympathy to a worthy cause, not an unworthy one; don't pity the man's harmful leg, but pity the man. Don't pity the harmful consumptive—pity the non-consumptive, and thereby do untold good to the community.

Doctors instead of Judges.—The same applies to syphilis. In an ideal community a syphilitic person would be destroyed at once. Are they not greater enemies to a community than murderers, who are hanged at once? Doctors probably will be some day employed to pass sentence of death upon the physically unfit, just as we now employ judges to order the destruction of murderers. I should recommend a council of doctors in every town who should have entire power to destroy any child (consumptive, epileptic, syphilitic, idiotic, etc., etc.) which they considered not fit to live and maintain itself when adult. Their joint decision should override even the parents' wish, just as to-day the decision of a judge and jury to hang a murderer overrides the wishes of the condemned man's nearest relatives.

Such harshness (but only where harshness is due, after all) would result in untold blessings to the healthy and fit members

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of the community, who, at present, are not only never considered, helped or encouraged, but sorely oppressed by the State.

If we employed more doctors we should employ fewer judges and gaolers, and in time these latter would tend to disappear. Doctors are the experts in matters affecting the health of the individual—then why not use them to better the health of the whole community? They would be far more useful in Parliament than the average lawyer, or gentleman with independent means and no knowledge of anything, for the very good and simple reason that they possess a great knowledge of natural law—while the lawyer is merely acquainted with the absurd laws made by ignorant man.

The Badly Treated Doctor.—The doctor is one of the best citizens a country can possess, yet how badly we serve him whenever we get the chance! How he is abused by sentimental people because he refuses to leave his bed on a frosty night to attend, without any payment, a drunkard who has met with an accident. Yet these same abusive folks will pass heedlessly by a starving child looking wistfully into a confectioner's shop, and never dream of abusing the confectioner. They never abuse a shoemaker when they see half-a-dozen barefooted children playing in the gutter opposite his shop. But a doctor's advice and attendance are commandeered in humanity's name, and he must give them gratis or be roundly abused by our humanitarian Press!

The Harm Doctors are doing under Present Conditions.—The doctor is far less full of the false sentiment which is now playing such havoc with England's best men and women: most other men, untrained in natural law, throw their sentiment away on the worst members of the community. The training of a doctor makes him feel for the fit and give them his first consideration. Nevertheless, most doctors admit that they are doing more harm than good to the community by their untiring efforts to look after and save the unfit, who in a community with healthy sentiments would not be allowed to live. To-day every pauper person, child or adult, who is unfit, is looked after by doctors who are paid by order of the State. The probability is that if doctors were in Parliament there would be no such "order of the State" as this, no laws which insist on the survival of the unfit. The blame cannot be put upon the shoulders of the doctor: he is compelled by force of circumstances to act against the principles of his profession. He must live, and if a post is open to him at an asylum, a workhouse, a hospital, a prison, as a State doctor or as medical officer of a town, he *must* accept it.

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Future Power of the Doctor.—However, in the future, doctors will have more power than they have to-day ; for their power is growing greater every day. They will then take into their own hands the *communal welfare instead of the welfare of individuals*. But they cannot do this until conditions are very much easier. When every doctor knows that all anxiety as to his future is removed he can act according to the highest principles of his profession—but not until then. Even to-day the power of the doctor is unbounded : he could have things all his own way if *all* doctors would agree to a concerted plan of action ; but this is impossible while some of them are willing to act as detectives and so bring others to prison.

It is not too much to say that, *if all doctors were willing*, infanticide could be put into operation almost at once.



